

THE
PRINCE'S CABALA:
OR
MYSTERIES OF STATE.

Written by King JAMES the First, and
some Noblemen in his Reign, and in
Queen ELIZABETH'S.

WITH
ISOCRATES'S Discourse
TO A
PRINCE
ON
KINGLY GOVERNMENT.

Translated from the GREEK.

L O N D O N :

Printed for R. Smith and G. Strahan at the Royal Exchange, J. Brown without Temple-Bar, J. Graves next Whites's Chocolate-House in St. James's-Street ;
and Sold by R. Burleigh in Amen Corner. 1715.

0.7707

Set

I. Th
Kin
coll
ned
bury

I. In
Eng
fent
Goo
Offi
viou
Thi
the

II. T
Lon
of
Eng
the
ing
Jud
rite

THE
C A B A L A :
O R

MYSTERIES OF STATE,

Set forth under the following Heads.

V I Z.

- | | |
|---|---|
| I. The Table-Talk of King <i>James</i> the First, collected by the learned Sir <i>Thomas Overbury</i> . | IV. A Memorial presented to Queen <i>Elizabeth</i> , by the Lord <i>Burleigh</i> , Lord High Treasurer of <i>England</i> , against her Majesty's being engross'd by any particular Favourite. |
| II. Instructions to an <i>English</i> Prince, represented in his Duty to God; his Duty in his Office; and his Behaviour in indifferent Things, by K. <i>James</i> the First. | V. The Dangers incident to the Place of a Secretary of State; written by the Earl of <i>Salisbury</i> . |
| III. The Advice of the Lord <i>Verulam</i> , Keeper of the Great Seal of <i>England</i> , to K. <i>James</i> the First, for choosing Privy Councillors, Judges, and Favourites. | VI. The Advice of <i>Isocrates</i> to <i>Demonicus</i> a Nobleman. |
| | VII. His Discourse to a Prince on Kingly Government, translated from the <i>Greek</i> . |

L O N D O N :

Printed in the Year, M DCC XV.

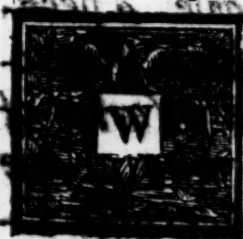


To his Royal Highness

GEORGE

Prince of WALES, &c.

May it please your Highness,



Hilst all the Nation express their general Joy on the Arrival of your Highness, give me leave to express mine in a more particular manner by this Address, in which I bring an Offering

The Epistle Dedicatory.

fering in some measure, I hope, worthy your Acceptance. For in nothing more does a Prince distinguish his Excellence than in the Protection of Letters, in which those Princes have always been the most conspicuous who have been most eminent for their Personal Advantages of Virtue and Knowledge.

The several small Tracts which compose the following Volume, seem to have a peculiar claim to your high Patronage, as being the Works of those Statesmen who have made the most considerable Figure in this Nation, which you may once bless with your auspicious Reign. The Names of the Lords Burleigh and Salisbury,

The Epistle Dedicatory.

bury, and the Lord Verulam, are sufficient to recommend what they have written, and the Table-Talk of your Royal Progenitor King James the First, must give your Highness a particular Interest in what is said, and his Discourse to his Son Prince Henry, upon Subjects so important as the Royal Conduct of a King, from so wise and learned a Monarch, must be worthy your Royal Regard.

The Reputation of Isocrates is sufficient to give Authority to his Discourse on Kingly Government, and his Advice to Demonicus, renders them worth the Perusal of your Royal Highness, since their Merits have made them speak all the

The Epistle Dedicatory.

*Languages of the Politer part
of the World.*

*And here were I to pursue
the Mode of Dedications, and
my own Inclinations, I should
express my Sense of those many
Royal Virtues which are so
auspicious in your Person and
Conduct; but I am check'd by
the Consciousness of my own
Inability, wholly incapable of
so important a Task.*

*Your Courage, your Wisdom,
your Resolution are ample
Themes, but then they demand
a Garth, or an Addison; it is
enough for me to admire in Si-
lence, and congratulate my
Country that has so great a
Blessing in view, as well as in
Possession. A King whose
Wisdom is known to all Eu-
rope,*

The Epistle Dedicatory.

rope, and a Prince who has had a Royal Panegyrist in the best of Fathers, as the best of Sons, and as long as the Preamble to your Highness's Patent remains, all other Praise will be but daubing.

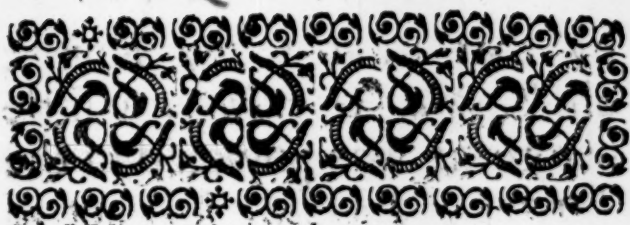
If what I present to your Highness afford any Entertainment to your leisure Hours, as I flatter myself it will, I have my chief Aim, and Reward of my Zeal in taking this early Opportunity of declaring myself thus publickly your Highness's

most Humble,

and most Devoted

Servant.

THE



THE
PREFACE.

WE here present
the judicious
Reader with a
choice Colle-
ction of ingenious Sentences,
which fell from the Table of
that learned Monarch, King
James the First, and never
made publick before. The
Substance of them are both
Theological and Moral; and
being gather'd, as they pro-
ceeded from the royal Mouth,
by

The P R E F A C E.

by that most witty Knight Sir *Thomas Overbury*, a little before he was poyson'd in the Tower of *London*, it is not to be doubted but they will escape the Censures, Frowns and Derisions of the greatest Criticks. They are really genuine; as also that other Part which King *James* writ in *Scotland*, some time before his Accession to the *English* Throne, for instructing his Son, Prince *Henry*, how a crowned Head should behave himself towards God; in his kingly Office; and in indifferent Things. The Original being penn'd out of this Kingdom, several obsolete *Scottish* Words occur'd therein, which we have chang'd for modern

The PREFACE.

modern ones, and thereby made it, without spoiling the Sense, more agreeable to the present way of writing. What royal Instructions are here offer'd to your Perusal, are faithfully transcribed from the Manuscript written by the abovesaid King's own Hand; and which is now kept in the Library of the University at *Glasgow*, where of late we procur'd, by the Interest of a Nobleman, this inestimable Piece, not inferior to the *Ethicks* of the antient *Greek* and *Latin* Philosophers. Moreover, to make this small Treatise more acceptable, we have annexed an Advice to King *James*. the First, for choosing Privy-Coun-

The P R E F A C E.

Councillors, Judges, and Favourites; which was written by that great Man of Letters, the right honourable the Lord *Verulam*, Keeper of the Great Seal of *England*, but never till now printed. The Stile thereof is very smooth, yet grave and noble; insomuch that what he has written on this Subject, is deliver'd with that Facility and Perspicuity, as if his Words were not the elect and voluntary, but the ready and natural Emanations of his Soul. The Advice of *Isocrates* to *Demonicus* is an excellent Piece which carries its own Praise along with it; as do those excellent Tracts written by the Lord *Burleigh* and the Earl of *Salisbury*.

The P R E F A C E.

lisbury. Thus having given a due *Encomium* upon these Tracts, flowing from Authors well known abroad for their universal Learning, we hope they will be esteem'd, if but in respect to the excellent Literature they were endu'd with when on this side Heaven.



A T A-

The TABLE.

B.

<i>Bellarmino makes 400 Questions of Faith</i>	7
<i>Barbarism odious</i>	28
<i>Bowles a good Exercise</i>	74
<i>Beauty destroy'd with Time</i>	126

C.

<i>Charles V. Emperour</i>	2
<i>Character of a Frenchman</i>	9
<i>Church of Rome fell from her Purity</i>	16
<i>Character of a Spaniard</i>	9
<i>Cowardice is the Mother of Cruelty</i>	25
<i>Character of a Puritan</i>	12
<i>Colonel William Stuart's Saying</i>	25
<i>Count de Tillieres Saying</i>	28
<i>Caution for choosing Friends</i>	146
<i>Corruption is Dissolution</i>	34
<i>Church to be believ'd in the Interpretation of Scripture</i>	37
<i>Chancellor Methwyn of Scotland suspected of plotting</i>	39
<i>Colonel Gray's awkward Dress</i>	40
<i>Christian</i>	

The TABLE.

<i>Christian Rule</i>	59
<i>Cyrus had a mean Appetite</i>	69
<i>Courtiers strive to establish them-</i> <i>selves in the Favour of Princes</i>	169
<i>Cities under Misfortunes to be eas'd</i>	172

D.

<i>Destiny decrees ill Men to die</i>	158
<i>Duke of Bouloigne takes up Arms</i>	29
<i>Desdignieres changes his Religion</i>	29
<i>Democratical Government observes</i> <i>the People</i>	154
<i>Death fearful to the wicked</i>	154
<i>Decisions of Kings to be unalterable</i>	177
<i>Discourse to be good and virtuous</i>	188

E.

<i>Earl of Angus in Arms</i>	25
<i>Earl of Orkney's News</i>	26
<i>Emperour Rodulph sends an Embas-</i> <i>sadour to England</i>	31
<i>Excess of Meat and Drink to be</i> <i>avoided</i>	70
a 2	<i>Esteem</i>

The TABLE.

<i>Esteem Decency, Modesty, Justness, and Temperance</i>	131
<i>Equipage of a King to be Magnificent</i>	177

F.

<i>Foolishness to applaud an impertinent Laughter</i>	130
<i>Fanaticks not to be cherish'd</i>	57
<i>Fencing a good Exercise</i>	74
<i>Fortune to be slighted</i>	88
<i>Fear God</i>	131

G.

<i>Gondemar's bragadocian Humor</i>	8
<i>Gain that is sordid to be avoid- ed</i>	144
<i>Gifts to be slighted</i>	196

H.

<i>Honour your Parents</i>	131
<i>Heresie proceeds from mingling Phi- losophy with Religion</i>	21
<i>House at Okin burnt, by Queen Eli- zabeth's Servants</i>	42
	Hu-

The TABLE.

<i>Humility to be nourish'd</i>	65
<i>Happinefs to go into Canaan</i>	90
<i>Happinefs for a King to have a good</i>	
<i>Judge</i>	93
<i>Hercules's Labours</i>	127
<i>Hefiod esteem'd for his Morality</i>	191
<i>Homer admir'd</i>	194

J.

<i>Jerufalem never had any noted</i>	
<i>Plague</i>	11
<i>Jefuit may die among Indians</i>	19
<i>Inceft odious</i>	38
<i>Jefuits foon change their Religion</i>	33
<i>Juftice to be us'd with Modera-</i>	
<i>tion</i>	63
<i>Immortality to be relifh'd by the Soul</i>	
	152

K.

<i>King Henry VIII. an ill natur'd</i>	
<i>Prince</i>	13
<i>King ought to be a Preserver of his</i>	
<i>People</i>	17
<i>King Saul's miserable End</i>	60
<i>King not mere laicus</i>	71
	King
a 3	

The TABLE.

<i>King a Father of his Country</i>	101
<i>Kings and Princes should be best advise'd</i>	169
<i>Kings have been barbarously mur- der'd</i>	170
<i>Kings should be lov'd of Mankind in general</i>	175

L.

<i>Lord of Buccleugh's Saying</i>	36
<i>Lovers of Learning acquire Know- ledge</i>	132
<i>Laws, which are not good, to be abolish'd</i>	176
<i>Laws of the fewest Controversies to be contriv'd</i>	ibid.

M.

<i>Men kill'd more by flying than fight- ing</i>	27
<i>Mosaical Writings</i>	48
<i>Madness to close in with a rash Di- scourse</i>	130
<i>Men of the Bottle to be shunn'd</i>	151
<i>Meum and Tuum</i>	57
<i>Money is Nervus belli</i>	61
<i>Man</i>	

The TABLE.

<i>Man made of Earth</i>	I
<i>Monarchy admires the Prince</i>	154
<i>Medium to be observ'd in all Things</i>	186
<i>Men of Parts to be valu'd</i>	196

N.

<i>Nobleman of Scotland deny'd his Request</i>	3
<i>Nullum medium</i>	12
<i>Nobleman of England rebuk'd</i>	23

O.

<i>Obligation double in a Kin</i>	45
<i>Oaths to be religiously observ'd</i>	129

P.

<i>Perjury to be shun'd</i>	146
<i>Popish Religion like Homer's Iliades</i>	6
<i>Philip II. King of Spain</i>	8
<i>Precibus & Lacrymis</i>	24
<i>Plurality of Benefices deny'd</i>	32
<i>Puritans soon change their Religion</i>	33
<i>Prince of Conde sues for the Title of</i>	of

The TABLE.

of Alteſſe	35
Proteſtant King is to learn to know God	45
Pentateuch	47
Poet's Expreſſion	51
Parliaments ordain'd for making Laws	55
Philaxenus his filthy Wiſh	69
Poſſeſſion of Wiſdom	143
Poverty to be preferr'd before Riches	155
Papiſts Error	71
Paille-maille a good Exerciſe	74
Persian Kings look up themſelves	77
Pursuit of Wiſdom and Philoſophy	124
Philoſophers and Poets a King ought to be acquainted with	174
People ought to be the Sovereign's Care in general	175
Princes ought to be Lovers of Truth	179
Peace ought to be lov'd by Kings	180
Phocylides eſteem'd for his Morality	191

Queen

The TABLE.

Q

<i>Queen angry</i>	22
<i>Quotation out of Virgil</i>	80

R

<i>Romans Fashion of killing themselves</i>	25
<i>Respect your Friends</i>	131
<i>Reputation to be preserv'd before Treasure</i>	185
<i>Rights of the People must not be neg- lected</i>	176

S.

<i>Sycophants and Impostors pernicious</i>	150
<i>Sir Henry Wooton sends a Letter from Venice</i>	35
<i>Saying in the Ethicks or moral Phi- losophy</i>	62
<i>Semper idem</i>	117
<i>Saying of a Latin Poet</i>	78
<i>Secretary of State when try'd and condemn'd</i>	120
<i>Sauces</i>	

The TABLE.

<i>Sauces not admired by the Romans</i>	69
<i>Slanderers and scandalous Informers to be punish'd</i>	183
<i>Statues of Kings to be Monuments of their Virtue</i>	187

T.

<i>Tongue must not outrun the Thoughts</i>	156
<i>Trinity preserv'd pure</i>	16
<i>Types the Image of the Mind</i>	16
<i>Tennis a good Exercise</i>	74
<i>Thoughts of a wise Nobleman</i>	84
<i>Truth a Goddess</i>	91
<i>Theseus's Atchievements</i>	127
<i>Towns in Prosperity to have their Happinefs maintain'd</i>	172
<i>Trifles not to be contended about</i>	181
<i>Tryals to make of Persons whom Kings chuse for their Conversation</i>	182
<i>Theognis esteem'd for his Morality</i>	191
<i>Tragedy to be esteem'd</i>	194

V.

<i>Visits ought not to be too frequent</i>	144
<i>Virtue</i>	

The TABLE.

<i>Virtue easier than Vice</i>	3
<i>Virtue more profitable than Riches</i>	126
<i>Viciousness of Nature hard to overcome</i>	103

W.

<i>Wealth promotes Idleness</i>	126
<i>Wisdom is Moderation</i>	21
<i>Wolsey's Ambition</i>	104

Y.

<i>Ye shall be like Gods</i>	86
------------------------------	----

Z.

<i>Zealous Emulator of Virtue</i>	128
-----------------------------------	-----

THE



K

Co

I.

B
G
E



THE
Table-Talk
OF
King James I. &c.

Collected by Sir THOMAS OVERBURY.

I.



OD made Man
part of Earth, the
basest Element, to
teach him Humili-
ty. His Soul pro-
ceeded from the
Bosom of himself to teach him
Goodness, and that if he cast his
Eyes downwards, nothing is so
vile ;

2 *The* TABLE-TALK of

vile; but if he looks up to Heaven, he is of a matter more excellent than the Angels: The former part was a Type of *Adam*, the second of Christ, which gives Life to that which was Dead in its self.

II. Words are not the difference of Good Men and Bad, for every Man speaks honestly; therefore how noble a thing is Virtue, when the worst Men dare not profess any thing but that: Very Wise-men, and very Fools do little harm: It is the Mediocrity of Wisdom that troubleth all the World. Some Men never speak wise Words, and yet do wisely, some on the other side do never a wise Deed, and yet speak wisely.

III. *Charles V.* Emperor, is said to be a wise Prince, because he seldom spake in his Affairs Words but of a double Construction: But I think such Speech becomes a King no more than Glide-Eyes doth his Face, when I think he looks on me,
he

he sees me not. That 'tis the Intention makes the Lye, not the Words.

IV. Virtue is easier than Vice; for the essential Difference betwixt Virtue and Vice, is Truth and Falshood, and 'tis easier and less Pains to tell Truth than a Lye, and for Vices of the Senses, Custom is all in all, for to one that hath lived honestly, 'tis as much pain to commit Sin, as for another to abstain from it.

V. Knowledge is a great help to Goodness.

VI. There is no Wisdom without Honesty, all else is but Art and Cunning, which only makes good the Present, but looks not to the furthest end. Truth hath but one Way, and one Face.

VII. A Noble-man of *Scotland* coming to him, making a Petition in the behalf of a Poor Servant of his,

4 *The* TABLE-TALK of

his, in that Country, for a Protection: My Lord, (said he) I came not to the Crown of *Scotland* by Conquest, to give it what Laws I list, but by Descent, and if I do not preserve it accordingly, I shall be a Tyrant. I found no such Thing as a Protection, and surely I will grant none; I would to God there had never been any in *England* also, and therefore I will do what I can to take them away here, where they have been too frequent, rather than to grant them where they never were yet.

VIII. It may be I will love God more than I speak of, but I will be sure never to Love him less, neither will I add Sin to Sin by cloaking the first.

IX. I will not believe that Man whose Honesty relays only upon Oaths, nor that Religion which depends only upon Miracles:

X. You

X. You cannot name any Example in any Heathen Author but I will better it in Scripture.

XI. I love not one that will never be angry, for as he that is without Sorrow is without Gladness, so he that is without Anger is without Love; Give me the Heart of a Man, and out of that, all other his Actions shall be acceptable.

XII. The way to make Vices less than they are, is to make Punishments for them, greater than they deserve, for so the Laws grow to Contempt, and to be neglected.

XIII. Many Words make me distrust the matter, for when I myself cannot do a Man Good; then give I many Words to satisfy, but when I can do good I use but few.

XIV. A Learned Papist and an Ignorant is of two Religions.

XV. The Popish Religion is like *Homer's Iliades* of the Siege of *Troy*, or *Virgil's Aeneades* of the beginning of *Rome*; both of them had a Foundation of Truth: So had the Papists the Bible, but they have added so much that the first Truth is almost lost. The Preservation of the Bible is miraculous, that it should remain pure and entire, after it had passed the Hands of so many Infidels who sought to destroy it, and of so many Heriticks who sought to pervert it to their own Advantage.

XVI. The Devil when he cannot get the whole, seeks ever to get one part of the Soul, either the Will, or the Understanding, which he may easiest come by; as in Protestants the Will, in Papists the Understanding.

XVII. I do not think the greatest Clerks the nearest Heaven, much of their Knowledge is superfluous,

fluous, for *Bellarmino* makes Four hundred Questions of Faith, not Ten of which touches our Salvation to understand.

XVIII. We are not departed further from the Church of *Rome* than they are from their first selves.

XIX. The end of the Law is to punish Sin when it is committed, but to keep it from being committed it cannot; as the Pope who thinks by allowing Fornication to avoid Adultery.

XX. No indifferent Gesture is so seldom done without Sin, as Laughing, for 'tis commonly raised from things to be pitied, and therefore Man only can Laugh, and he only can Sin..

XXI. There are Degrees of Men in respect of one another; in respect of God all are equal, all are to use like Reverence to him, all are alike Beggars at God's Door.

XXII. The Count of *Gondemar*, the Day he took his leave of the King at *Greenwich* to go home for *Spain* upon the occasion of the Match, his last Words were to leave an Impression of the Advantages that would arise from that happy Conjunction to both Kingdoms in his Majesties Breast, and therefore, told what great Things *Spain* had done in Christendom in the time of *Philip II.* who in his latter Days, being an infirm Prince, had at once to do with the greatest Christian Princes, and how he of himself only, maintained Wars in *France, Germany, the Low-Countries, Hungary,* and against the *Turks*, what a Navy he sent into *England*, and after into *Ireland*, intending the total Conquest of them both, yet he lost nothing of his own Territories in all his Life; so that *England* and *Spain* being joyned by this Match, might by the Union of their Powers give Laws to whole Christendom besides.

XXIII;

King JAMES I.

XXIII. The King made answer with sober Countenance, My Lord, 'tis true which you say, but 'tis a thing which I have ever observed in every Nation, each have their proper Inclinations; Observe a *French-man*, and be he never so Wise in his greatest Affairs, within a short time he will fetch a light Frisk and be casting *Capriolles* to shew himself a right *French-man*; and consider a *Spaniard*, Be he never so Wise, Grave, and Temperate in his Treaties, before he leaves he will shew some odd *Rodomontado* or other; and I take it Sir, (said the King) you are of *Galiccia*. The Embassador comes to him and caught him in his Arms, transported with excess of laughing, and sware (*per Dios*) he will never forget that true and ingenious Reply, and it shall be the first thing he will acquaint the King his Master with.

XXIV. I should think it a Sign that God loved me not, if I should kill a Man by chance.

B 5

XXV.

XXV. To make Women learned, and Foxes tame, hath the same Operation, which teacheth them to steal more cunningly, but the possibility is not equal, for where it doth one Good, it doth twenty Harm.

XXVI. I remember well the matter of a Book, seldom the Page, the first is the memory of the rational, the latter of the sensitive Soul.

XXVII. I wonder not so much that Women Paint themselves, as that when they are painted, Men can Love them.

XXVIII. In Cloaths, I would have the Fashion choose the Man, and not a Man the Fashion.

XXIX. The Art of Physicians is very imperfect, for I doubt not but for every Disease, there is in Nature a several Simple (if they could

could find it out) so that their Compounds do rather shew their Ignorance than knowledge.

XXX. He that writes an History and gives Credit to all outward Reports, the Author may be Wise, but the Work shall be Foolish.

XXXI. Not only the Delivery of the Jews till they come to the Land of *Promise*, but even their daily preservation was miraculous, for there was never any noted Plague in *Jerusalem*, tho' it stood in a hot Climate, which (had it been) it would have endangered the whole Nation, it being to assemble thither thrice every Year of Necessity.

XXXII. God accepts the Intent before the Deed, for if I do Justice because I would be accounted a Just King, and not for God's Glory, not because I stand answerable to God if I do otherwise, or if I do punish a Man justly, but withal satisfy my

12 *The* TABLE-TALK of
own Malice, these are an Abomi-
nation.

XXXIII. If I give Alms only for
my Reputations Sake, these are
wicked Deeds, because there is
Nullum Medium, whatsoever is
without Faith is Sin.

XXXIV. I never knew that Pu-
ritan that spake well of any Man
behind his Back, or took Delight to
do good to any, being naturally co-
vetous of his Purse, and liberal of
his Tongue, so that he is always an
ill Neighbour and a false Friend.

XXXV. I will not call those
Women Whores that Paint, but
I'll boldly say, 'tis the Badge of a
Whore.

XXXVI. There are two Things
that keep a Woman Chaste, Con-
science and Honour, the one with-
in, the other without.

XXXVII.

XXXVII. Men in arguig are often carried by the force of Words farther asunder than their Question was at first, like two Ships going out of the same Haven, their landing is many times whole Countries distant.

XXXVIII. All that ever wrote of Christ, said he was an Honest Man, they had so much natural Sight as to see his Civil Goodness, but they wanted the supernatural part to see his Godhead.

XXXIX. Any Sin done in Jest is a greater Offence than when it is done in Earnest.

XL. King *Henry* the Eighth was an ill-natur'd Prince to execute so many whom he had so highly favour'd.

XLI. I can never hate the Person I have once placed my Affection upon. I may hate some Vices
of

of his, which may lessen my Favour, but never bend my Heart against him, nor Undo him, unless he undoes himself.

XLII. God's Decrees are always before his Knowledge; for else would his Knowledge exceed his Power, but with Man it is otherwise; he must first know, and afterwards decree: The Reason is, That which Man knows is without him, and that which he doth is within himself, and is part of his own Nature.

XLIII. God hath called many from Heresies, to be Teachers in his Church, but never any of a bad Life but only to a particular Salvation, for that is more against Nature.

XLIV. Who denys a Thing he even now spake, is like him that looks in my Face, and picks my Pocket.

XLV.

XLV. In my Conversation there is two Things which I ever took care of, and never in my Life transgressed, To scandal any Man's Valour or Honesty, nor a Woman's Chastity, unless I knew that by common Fame..

XLVI. I would strive to be like the Papists in Things they do well, for Unity's Sake..

XLVII. Parents may forbid their Children an unfit Marriage, but they may not force their Consciences to Fit..

XLVIII. 'Tis easier to reclaim a Man from any Heresy, than to convert an Atheist to the Truth, for to believe is the first degree common to all Religions, and an Atheist is to be brought so far before he comes to the choosing.

XLIX. A travelling Preacher and a travelling Woman never come to any Good at all. L. It

L. It is a great Mercy of God; that in all the Papists Heresies, the Trinity hath been preserved pure.

LI. The Church of *Rome* fell at first from her Purity to Infirmities, then to Corruptions, then into Errors, then into Heresies, and lastly into Abomination, God still punishing Sin with Sin.

LII. Types are the Images of the Mind, which God allowed the Jews to keep them from Images of the Sense, and to shew them that his Worship was in Spirit and Truth.

LIII. I desire not to multiply my Articles of Faith beyond necessity, but rather to let them be few, and firm.

LIV. There are two kinds of Types, some of which are of the Foundation of Faith, others of Analogie of Faith: The first are Rules of Faith; the latter do but illustrate Faith

Faith received, and are but in the manner of Allegories.

LV. Whenever I make such a War as the King of *France* doth, wherein there is such Tyranny used to his own Subjects, as well of the Protestants on the one side, as of his own Soldiers drawn to such Slaughter on the other side, surely I will put my self in a Monastery all my Days after, and repent me of my Sins, that have brought my Subjects to such Misery.

LVI. A King ought to be a preserver of his People, as well of their Fortunes as Lives, and not a Destroyer of his Subjects; 'tis true, when he commands they must obey; yea, and if it be in an ill Quarrel, he must answer that to God alone, and is not accountable to any, but Shame befall that King that Wars wrongfully.

LVII. I am so careful of injuring any of my Subjects, that in
my

18 *The* TABLE-TALK of
my Progress, If any complain of
Hurt done them by any of my
Court, I see either Punishment
executed on the Offendor, or Satisfac-
tion made to the wronged.

LVIII. All God's Miracles are
above Nature, but never against it,
for that were to destroy his own
Work, which he cannot do, but
he may excel it: Therefore the
Miracle of the Papists Transubstan-
tiation being against Nature is
false.

LIX. 'Tis one of God's Blessings
that we cannot foreknow the Hour
of our Death, for a time fixed,
even beyond the possibility of liv-
ing, would trouble us more than
this uncertainty doth.

LX. I'll never trust any of my
Subjects of *England* or *Scotland*,
that out of Discontent will go to
serve the King of *Spain*.

LXI.

LXI. Any Sin which is only an Offence against my self, I may be induced to pardon, but those Sins that immediately touch the Honour of God, as Witchcraft, or such like, I dare not take upon me to forgive them, but yet if I knew there were any that had fallen that way, and had since repented, and turned from that Wickedness, I should rather choose not to take notice of it than to acquit them.

LXII. We cannot conceive Eternity but by Faith, we cannot know what God is, and of that Ignorance cometh all Sin; for sure if we knew him well, we should not offend him.

LXIII. A Man who understands well may speak, not eloquently, but never darkly.

LXIV. A Jesuite may die amongst the Indians meerly for Christ crucified, before he come to any point
of

20 *The* TABLE-TALK of
of Controversy, and be a Mar-
tyr:

LXV. I would most unwillingly
do that which lay not in my Pow-
er to mend.

LXVI. God hath distributed his
so equally, that there is no Coun-
try which excells not all others in
some things or other, so as it
borrows it lends, likewise in Men,
there is no one so excelleth in one
thing, but has need of anothers
Wit in some other, and from those
two proceed all Traffick and Soci-
ety.

LXVII. God never fails of his
Word, but where he threatens it
to Man, as in punishing *Ninive*,
but always performeth where he
promiseth Good, that or better, as
he promised to *Abraham* and his
Seed Temporal, Earthly Blessed-
ness, and instead of that gives them
everlasting and heavenly Benedi-
ction.

LXVIII.

LXVIII. Most Heresies have proceeded from mingling Philosophy with Religion, from that and Policy have all the Papists Errors risen, and Christ tells them that Flesh and Blood shall not inherit the Kingdom of Heaven.

LXIX. No Man shall do Evil that thinks before he undertakes what the End will be, not what his Passions would have it to be.

LXX. I have been often deceived, yet will I never leave to trust, neither shall the falshood of some make me think none honest.

LXXI. Wisdom is Moderation, and the goodness of Things is the Mean; a Man may be over Wise, and over Godly.

LXXII. The Wisdom of a King is chiefly seen in the Election of his Officers, as in Places which require a peculiar Sufficiency, not to choose them that he affects most, but to use every

22 *The* TABLE-TALK of
every one according to his proper
fitness.

LXXIII. No Country can be
called Rich, wherein there is Wars.
As in the same Countries though
there be much Money, the Soldiers
have that in Pay from the Gover-
nors, the Boors have it for Victu-
als, the Governors from them a-
gain in Taxes, so there is no Cen-
ter nor any certain Owner.

LXXIV. Time is the Essence of
many Laws, so that a King may do
well at divers times, both in ma-
king and abrogating the same Laws,
the present occasion is the reason
of the Law.

LXXV. The Queen was angry
with me for receiving many Men
whom she had discountenanced,
when indeed all their Fault was
Love to me: If I had done other-
wise, I had done dishonestly; yea,
if I had been her Subject I might
have done as much.

LXXVI.

LXXVI. At his Majesties coming into *England*, an *English* Nobleman presented himself unto him, protesting what a faithful Servant he had been to Queen *Elizabeth*, his dead Mistress, who used to permit him (having the Liberty as he called it, of a Free-Man in her Court) to frequent all Companies; and when he could learn any thing which he thought fit to inform her Majesty of, she was pleased to accept his Intelligence, and so was desirous to make the like offer to his Majesty to do the same Service if his Pleasure was to imploy him; The King replied (my Lord) I never had use of any such Service to betray my Subjects, and therefore you may save that Labour. That which is mine, is my own, that which is my Subjects is theirs, my Prerogative cannot alter.

LXXVII. We always choose to imitate the worst, which shews our natural Corruption, as let two Nations
ons

24 The TABLE-TALK of

ons meet, either will change with other, their worst Fashions, but never mingle in the best.

LXXVIII. At what time the Gospel did flourish all Learning did also abound, and upon the decay thereof, there always came a Vail of Darknes upon the Face of the Earth; the reason is, Knowledge is a part of Religion; but Error and Superstition is the safer by Ignorance.

LXXIX. I never noted the Relations of the Devils and Witches talking together, but about foolish things.

LXXX. A Father cannot injure his Son, nor a King his Subjects, so that they may shake off their natural Obedience, or to be their own Revengers: If any thing be amiss all they can do is, *Precibus, & Lacrymis, non vi & armis.*

LXXXI.

LXXXI. Cowardise is the Mother of Cruelty, 'twas only Fear made Tyranny put so many to Death to secure themselves.

LXXXII. The Fashion amongst the *Romans* of killing themselves was falsely called Fortitude, for 'twas only to prevent the Power of Fortune, when indeed Virtue lies within quite out of her reach, nor can any Man be overthrown but of himself, and so most truly were they subdued when they fled to death for a Refuge against Death.

LXXXIII. Collonel *Willidm Stuart* came to the King in great earnest (the King being asleep in his Bed) and suddenly awaked him, desiring him in all haste to provide for the Danger, for that the old Earl of *Angus* was up in Arms, and with great Forces was upon the way to surprize the Court, and him. The King without any disturbance at all laid himself again to sleep ;
C say-

saying, If it be true I am sorry for the old Man, that he will thus undo himself: I would fain he should do well, but I see it will not be; This Rumour was presently after confirmed by the Earl of *Orkney*, and yet notwithstanding he went a hunting according to his former purpose, and play'd at Tennis after; at length the Report proved false, and all was nothing.

LXXXIV. A wise King ruleth not by Rumour, but pursues his own way without Distraction.

LXXXV. Those Princes who seek to secure themselves by Blood, shall find, the more they kill, the more they shall need to kill.

LXXXVI. He that is vain, and foolish, of himself, becomes more so by the Addition of Learning.

LXXXVII. Men of high understanding, as they do many things above the common Strain, so they often

often fall into greater Errors than those of meaner Capacity, who in all their Actions will rather do nothing faulty than any thing extraordinary, being of a better Temper than the former.

LXXXVIII. A Lye of Error is a Fault of Gredulity, not of Falshood, but a presumptuous Lye is that which a Man makes, as God made the World of nothing.

LXXXIX. Of all the Number of Men slain in the Wars, not the tenth Man hath been kill'd fighting, but flying.

XC. The Persons of all Men are to be alike equal to us, and our Hate, or Love, should go according to their Virtues or Vices.

XCI. The Bond of Kindred should only command us in all civil Duties, but not our Judgments; and particular Injuries, should only make

us hate the particular Deeds, but not the doer in general.

XCII. 'Tis better to enjoy Civility with multitude of Pride (which are Corruptions commonly following it,) than *Barbarism* without these, for though the Fruit of the former be worse, yet the thing it self is better.

XCIII. The *French* Embassador, Count *de Tillieres*, comming to the King, upon the Rumour of Count *Mansfeild's* entring into *France*; and the Duke of *Bouloigne's* joyning his Forces to attempt the Aid of the *Protestants* against the *French* King. *Tallieres* said, he wonder'd much why the Duke would enter into such a dangerous attempt by War; as those Troubles would bring him unto, being Seventy five Years old, when wise Men would end their Days in Peace and Safety, rather than to chooise the Hazard of Death, and the Infamy of the Traitor.

XCIV.

XCIV. The King replied, that he saw no reason why the Duke of *Bouloigne* might not as well take Arms for the Maintenance of the true Religion at the Age of Seventy five ; as the new Constable *Desdignieres* to change his Religion at Eighty four, and to fight against his Conscience for a Constableship.

XCV. All Extremities come round to one end, the Simple Obedience of the *Papist*, or the no Obedience of the *Puritan* ; the one breeds Confusion ; the other Ignorance and Security.

XCVI. If I were of the Age of old *Desdignieres*, though I then thought I were of the false Religion, I would not change it : For I might justly think that Age might weaken my Judgment, and I might doubt my self ; if extreme Age would Counsel me against that Religion which I maintained in the strength of my Judgment and Understanding,

30 *The* TABLE-TALK of
ding, and therefore I had little Reason, or none at all, to alter my Opinion to a Decrepid.

XCVII. That which we call Wit consists much in quickness and trick, and is so full of lightness, that it seldom goes without Judgment, and Solidity; but when they e'er meet 'tis commonly in an honest Man.

XCVIII. We seldom see a Man excellent in the Mathematicks, Languages, or Heraldry; or any of those little Arts, but he is as defective in greater matters.

XCIX. Men as often fall out upon small things as upon great, because after the first Contradiction, they maintain themselves, and not their Judgment.

C. Astronomy was first taught by God, for no Man could have discovered it; and the first must needs have been the excellentest in that.

CI. At his first coming into *England*, an Embassador was sent hither from the then Emperor *Rodolph*, desiring the King to maintain Three thousand Men in his Wars against the *Turks*. His Majesty asked him, why he did not solicit *Spain*, and *France*, being their Countries lay nearer, and so might do more Good, or receive more Hurt, and therefore fitter for that Assistance. The Embassador said, 'twas true, but his Majesties Example being a more remote Prince, would more effectually work with them than his own Reasons: The King replied, he loved not to anger Princes; and that Proportion demanded, would do no more hurt to the *Turk*, than Fleas to Mens Skins, but if other Princes would go soundly to work to attempt the Subversion of the whole *Turkish* Empire by some brave and thorough Enterprize, he would with all his Heart bear them company; for great Attempts may do Good, by a Destruction;

C 4

32 *The TABLE-TALK of*

struction; but poor ones do but stir up Anger and hurt themselves.

CII. No Man gains by War, but he that hath not wherewith to live in Peace:

CIII. The People still desire War till they have it, and they desire it presupposing Good Success, but one overthrow, an ill Journey, or Taxes imposed to maintain it, they require Peace as much.

CIV. In giving Pardons, I do always suppose my self the Offendor, and then judge how far the like occasion might have tempted me.

CV. There is in Essential Things, a certain Truth, and Immutability, in things Indifferent, neither Good, nor Ill, but as the Church and State creates it.

CVI.

CVI. Being desired by a Noble-man to grant a Dispensation to one of his Majesties most Eminent Chaplains to hold two Benefices without Distance; his Majesty denyed, saying, I must answer it to God if the People be not fed by their Pastor, and therefore I will never grant Dispensations in that kind; but the Noble-man replyed and said, his Majesty had done it to other Men; If I did, God forgive me, he was a Knave that misinform'd me, and I a Fool for not better Inquiring..

CVII. Preachers are like to Whores, that may be made to say any thing for their Advantage.

CVIII. There are no People who turn their Religion so soon as *Puritans* and *Jesuites*; for Zeal transports them more than Knowledge, and having but a glimmering of the same; when they come to be better taught; they are ready to make

34 The TABLE-TALK of

Religion turn the way of their Apprehensions, and so upon Fancy are subject to Alteration.

CIX. All Corruption is Dissolution, and the last Dissolution of every thing is into Earth, which shews that from thence we began.

CX. When I hear Musick first, I am satisfied with the Sound; but after I have heard it a while, I look what the meaning of it is, what it signifies, and then 'tis but Air.

CXI. Many Men are wise in a narrow Compass, which are not so in a larger; 'tis dealing in many Affairs which trys a Man.

CXII. All Governments in their Constitutions, in their Practices, tend to Monarchy, and where-ever the best sort of People bear Rule; there is always some one that resembles a King amongst them, yea tho' in their State of *Venice*, their Duke is as it were a dead Name, yet were

were it impossible that there Commonwealth should long with-hold it self without him.

CXIII. Good Laws must be made by a few Men and reasonable, and not by a Multitude.

CXIV. That a Thief should be punished is God's Law; but after what manner, is left to the Government of every State.

CXV. Sir *Henry Wootton* sending a Letter to his Majesty from *Venice*, related how the Prince of *Conde* sued for the Title of *Altesse* from the Synod of *Venice*, which was refused; the King answered; that the Prince had good reason to sue for the same, and that the Seigniorie had done ill to deny it him, considering that the World knew how well he had deserved it; it being his Custom to raise himself upon every Man's Back, and to make himself the higher by every Man's Tail, he could get upon. And for that

36. *The* TABLE-TALK of

Cause he hoped to see himself elevated by the just Justice of God, to as high a Dignity as the Gallows at last.

CXVI. There is no Benefit in long Speeches, for in speaking much 'tis impossible to shun little Errors, therefore short and pithy is the best form for Business.

CXVII. Wheresoever Kings have many People, they have many Friends.

CXVIII. The Lord of *Baccleugh* said the Border-Men, were not valiant at first, but after they proved Good Men. The King replied, 'tis true, Borderers fight to live, and not to die.

CXIX. A Man would have thought the Invention of Guns would have ruined Mankind, but God hath made it a Means to save Mankind, for since that time Men have retired themselves within Walls,

Walls, and few set Battles have been fought.

CXX. He that is vain and foolish of himself, becomes more so by the addition of Learning.

CXXI. A knowing Man is hot in arguing for Truth's sake; an Ignorant Man for Opinion's sake.

CXXII. The Church is to be believed in the Interpretation of the Scriptures, but not directly against it, for when it differs from that, 'tis no longer the Church.

CXXIII. If a Man have committed a publick scandalous Sin, he ought not only to satisfy his Conscience with repenting it, but withal to repair the Scandal by professing it.

CXXIV. The same Sentence with divers Relations may be both Holy and Devilish.

CXXV.

CXXV. Incest is so odious, because there are a few forbidden thee, and all the World besides is open for thee,

CXXVI. Outward Civility and inward Heresy is harder to be converted to a better Religion than an *Indian*.

CXXVII. Before *Christ* came, it was enough for the Patriarchs to believe only, since his coming we must not only believe, but Understand.

CXXVIII. In disputing with a *Papist*, we must maintain the Grounds of *Christ*, and seek to destroy the Buildings upon it; but against *Puritans*, you must destroy the Grounds and maintain the Buildings, that is to say; the Major Position is false in the *Puritan*, and the Minor in the *Papists*.

CXXIX,

CXXIX. If God gave not the Kingdom of *Israel* to him and his Posterity, what took he from him upon his Offence, for he enjoy'd it all his time?

CXXX. The Chancellor *Methwyn* of *Scotland*, was suspected by the King to be in Conspiracy against him; the King called him one Day unto him, telling him how just Grounds he had to suspect him, and bad him be more dutiful hereafter. His Answer was, That to his Knowledge those Attempts intended to be made were nothing but fit and necessary to be done. The King replied, If these Words you have spoken were uttered by a Fool, they were to be laughed at, but being spoken by him, though a Wise-man, were worthy of Hanging: The Chancellor submitted himself hereupon, and died within a few Days after.

CXXXI. There are three kinds of Wisdom usual in a King, (*viz.*)
a Sancti-

40 *The* TABLE-TALK of

a Sanctified Wisdom, a Politick Wisdom, which often strains it self to a less Evil to avoid a greater, and a Wisdom of Falshood: The first is both lawful and necessary, the second is lawful, but not necessary, the third neither.

CXXXII. Collonel *Gray* coming to him out of *Germany*, in the Garb of a Soldier, buckled up in a Buff-Jerkin, a great Belt, a huge Sword, and a case of Pistols: The King said, This Town was so well fortified that if it were victuall'd it seemed impregnable:

CXXXIII. My Ends are still constant, however my ways to them may seem to differ, according to occasion.

CXXXIV. There are many Things which my self would not do, and yet (in my Judgment) they are lawful to be done, but whilst there is a broad way besides, what need I tread near the Borders of Vice.

CXXXV.

CXXXV. I will not reward any Man in matters of Justice, for that is not mine, but God's and the Peoples.

CXXXVI. The art of governing is a deep Mystery, and no Man can judge who is fit to be a King till he see him one.

CXXXVII. The People do never esteem truly of the present State, for something in it they must mislike whilst it is present; and yet; such and such Men either to be good or bad, their Censure is almost infallible.

CXXXVIII. I desire to live no longer than I am accounted an Honest, Just, and Reasonable Man, of Honest, Just, and Reasonable Men; nor longer to be a King, than I use my Power to maintain Reason, and not to overthrow it.

CXXXIX.

CXXXIX. I will never offer to bring a new Custom upon my People, without the Peoples consent, but only, like a good Physician tell them what is amiss; and after, if they will not concur to amend it, yet I have discharged my part.

CXL. At *Okin* being shewn a Gentleman's House, a great part of which was burnt by the Queens Servants when she was entertain'd there; for which the Queen never gave him satisfaction. One said, that if it had been done by a common Person, he had been bound to Satisfaction by Law; the King answered, Whatsoever a private Man ought to do by Law, a King is bound to do by Conscience.



RELIGIO REGIS;
OR THE
FAITH *and* DUTY
OF A
PRINCE.

Written by King JAMES I.
being Instructions to his Son
Prince HENRY.



L O N D O N:
Printed in the Year, M DCC XV.



E

f

o



RELIGIO REGIS;
OR THE
FAITH *and* DUTY
OF A
PRINCE.



Protestant King is to learn to know and love God, as having double Obligation to him, for making him first a Man; and next for making him a little God to sit on his Throne, to Rule over other Men.

Men. He is not to think that the Highness of his Dignity diminishes his Faults; much less give him a License to Sin; neither must he think that the Fault he commits shall not be aggravated according to the height of his Dignity. By the right Knowledge and Fear of God, he shall know all Things necessary for the Discharge of his Duty, both as a Christian and as a King, and the only way to bring him to this Knowledge, is diligently to read his Word, which is contained in the Holy Scriptures. Now the whole Scripture chiefly contains two Things; a Command, and a Prohibition; to do such Things, and to abstain from the contrary. Obey in both; neither think it enough to abstain from Evil, and do no Good. In two Duties he ought to be very perfect, that is to say, in his Religion towards God, and Equity towards his Neighbour.

All Points of Religion are superfluous without Authority of Scripture;

pture; and Religion is the worshipping of God according to his revealed Will. The whole Scripture is indited by the Spirit of God, to instruct the Church-militant to the End of the World; and it is compos'd of two Parts; the Old and New Testament. The Ground of the first is the Law, which shews our Sin, and contains Justice; the Ground of the other is Christ, who pardoning Sin, contains Grace. The Sum of the Law is the Decalogue, or Ten Commandments largely dilated in the *Pentateuch*, or five Books of *Moses*, interpreted by the Prophets; and by the Histories are the Examples shewed of Obedience or Disobedience thereto, and what *Premium* or *Pœna* was accordingly given by God. Grace is contained in the evangelicial Histories of the Birth, Life, Death, Resurrection and Ascension of *Christ*; and a larger Interpretation thereof is contain'd in the Epistles of the Apostles. Would you see how good Men are reward-
ed

ed, and wicked punished? Read then the historical Part of the *Mosaical* Writings, together with the Histories of *Joshua*, the *Judges*, *Ezra*, *Nehemiah*, *Esther*, and *Job*; but more especially the Book of the *Kings* and *Chronicles*, where-with you ought to be familiarly acquainted, for there shall you see your self, as in a Mirroir in the Catalogue either of the good or evil Kings. Would you know the Doctrine of our Saviour? Read then the Evangelists; and to be more particularly train'd up in his School, meditate on the Epistles of his Apostles: but if you would be acquainted with the Practices of *Christ's* Doctrine in the Persons of the primitive Church, cast up the Apostles Acts. The Apocrypha in many Places looks not like the Inditement of the Spirit of God; but when you read canonical Scripture, read it with a sanctified and chaste Heart; admire reverently such obscure Places as you do not understand; read with Delight the plain Places

Place and study carefully to comprehend what is difficult, endeavour to be a good Textuary, for the Scripture is ever the best Interpreter of itself. Faith is the Nourisher and Quickner of Religion; but because it grows not in our Garden, but *is the free Gift of God*, it must be nourished by Prayer, which is a friendly talking with God.

As for teaching you the Form of your Prayers, the Psalms of *David* is the fittest School-master, excepting our Saviour, whose most excellent Prayers is the only Rule in that Case; nevertheless the royal Psalmist's Direction is fitter for you, than for the common People, because the Composer thereof was a King; therefore best knows a King's Wants, and what Things were most proper to be required by a King at God's Hand. Use often to pray where you are quietest; and in your Prayer to God speak with all Reverence, for if a Subject will not speak but reverently to a King, much less would

D

any

any Flesh presume to talk with God, as with his Companion. Crave in your Prayer not only Things spiritual, but also Things temporal, and when you obtain your Prayer, thank him joyfully for granting your Petition: Conscience the Conserver of Religion, is a Light of Knowledge planted by God in Man, which ever watching over all his Actions, as it bears him a Joyful Testimony when he does right, so it stings him with a Feeling that he hath done wrong, whenever he commits any Sin. Although Conscience be a great Torture to the Wicked, yet it is as great a Comfort to the Godly, therefore labour to keep sound this Conscience, which many Prate of, but few Practise it; and reform your Actions as far as you are able, by ever eschewing wilfully to act any thing contrary to your Conscience. Remember in all your Actions of the great Account you are one Day to make; in all the Days of your Life ever learn to die, and live every Day

Day as it was your last, according to this notable Expression of the Poet,

Omnem crede diem tibi diluxisse supremum. Hor. l. 1. Epist.

Learn the Vertue of true Fortitude, which is never to be afraid at the Hour of Death, come when he list; and beware to offend your Conscience, with the Use of swearing and lying, if it was but in jest; for Oaths are but an Use, and a Sin cloathed with no Delight nor Gain, therefore the more inexcusable, even in the Sight of Men: and lying comes also of a vile Use, which banishes Shame. For keeping your Conscience sound from the Sicknes of Superstition, you must neither lay the Safety of your Conscience upon the Credit of your own Conceits, nor other Mens Humours, though ever so great Doctors of Divinity; you must only ground it upon expresse Scripture, for Conscience not grounded upon

sure Knowledge is either an ignorant Phancy, or an arrogant Vanity. Learn wisely to discern betwixt Points of Salvation and indifferent Things, betwixt Substance and Ceremonies; and betwixt the expresse Commandment and Will of God in his Word, and the Invention or Ordinance of Man, since all that is necessary for Salvation is contain'd in the Scripture. In any Thing that is expressely commanded or prohibited in the Book of God, you cannot be over precise, even in the best Thing; counting every Sin, not according to the light Estimation, and common Use of it in the World, but as the Book of God counts it. As for all other Things not contain'd in the Scripture, spare not to use or alter them, as the Necessity of the Time shall require. When any of the Clergy in the Church, speaks any thing to you that is well warranted by the Word, reverence and obey them as the Heralds of the most high God; but, if passing that Bounds, they

they urge you to embrace any of their Phancies in the Place of God's Word, or would colour their Particulars with a pretended Zeal, acknowledge them for no other than vain Men, exceeding the Bounds of their Calling; and according to your Office, gravely and with Authority reduce them in order again: To conclude then, keep God more sparingly in your Mouth, but abundantly in your Heart; be precise in Effect, but social in Shew; proclaim more by your Deeds than by your Words the Love of Virtue, and Hatred of Vice: and delight more to be godly and virtuous in Deed, than to be thought and call'd so; expecting more for your Praise and Reward in Heaven, than here. Apply to all your outward Actions *Christ's* Command; and pray and give all your Alms in secret, so shall you on the one part be inwardly garnish'd with true Christian Humility; not outwardly (with the proud *Pharisee*) glorying in your Godliness: but

saying, as *Christ* commands us all, when we have done all that we can, *Inutiles servi sumus* : and on the other part, you shall eschew outwardly before the World, the Suspicion of filthy Hypocrisie, and deceitful Dissimulation.

The DUTY of a KING in his OFFICE.

AS you are a good *Christian*, so must you be a Good King, discharging your Office in the Points of Justice and Equity. For the part of making, and executing of Laws, consider the true Difference betwixt a lawful King, and an usurping Tyrant, and you shall the more easily understand your Duty; for *Contraria juxta se posita magis elucescunt*. A good King (after a happy and famous Reign) dies in Peace, lamented by his Subjects,

jects, and admired by his Neighbours; and leaving a reverent Reputation behind him on Earth, obtains a Crown of eternal Felicity in Heaven. A Tyrant's miserable and infamous Life, in the end exasperates his own Subjects to become his Enemies; and although that Rebellion be unlawful on their part, yet is the World so weary of him, that his Fall is not lamented by any, and but smil'd at by his neighbouring Princes. Remember, that as Parliaments have been ordain'd for making Laws, so you must not abuse their Institution, in holding them for any Mens particulars; for as a Parliament is the honourablest and highest Judgment in the Land, in being the King's head Court, if it be well used, which is by making good Laws in it; so is it the unjustest Judgment-Seat that may be, being abused to Mens particulars. Fear no Uproars in doing Justice, since you may assure yourself, the most part of your People will ever naturally favour Justice:

and when you have by the Severity of Justice once settled your Kingdoms, and make them know that you can strike, then may you thereafter all the Days of your Life mix Justice with Mercy, punishing or sparing, as you shall find the Crime to have been wilfully or usually committed. But there are some horrible Crimes which you are bound in Conscience never to forgive; such as Witchcraft, wilful Murder, Incest, Sodomy, Poysoning, and false Coyning. As for Offences against your own Person and Authority, since the Fault concerns your self, it is left to your own choice to punish or pardon, as your Heart serves you; and according to the Circumstances of the Time, and the Quality of the Committer. Be diligent in suppressing proud Oppressors; embrace the Quarrel of the Poor and Distressed; neither spare you any pains in your own Person to see their Wrongs redressed. As the most part of a King's Office consists in-

in deciding these Points of *Meum* and *Tuum* among his Subjects, so remember when you sit in Judgment, that the Throne you sit on is God's, and sway neither to the right Hand, nor to the left; either loving the Rich, or pitying the Poor, for Justice should be blind and friendless. Take heed of *Puritans*, who are a common Nuisance both to Church and State; they are a People whom no Deserts can oblige, neither Oaths nor Promises bind; breathing nothing but Sedition and Calumny, aspiring without Measure, railing without Reason, and making their own Imaginations (without any Warrant of the Word of God) the Square of their Conscience. For a Preservative against their Poyson, entertain and advance the godly, learned, and modest Men of the Ministry, of whom (God be prais'd) there wants not a sufficient Number in this Kingdom; and by their Provision to Bishopricks and Benefices, ye shall not only banish their con-

ceited parity and their imaginary Grounds, which can neither stand with the Order of the Church, nor the Peace of the Commonwealth and well ruled Monarchy.

Cherish no Man more than a Good Pastor, and hate no Man more than a Proud *Fanatick*. See all the Churches within your Dominions planted with good Pastors, Schools maintain'd, Doctrine and Discipline preserv'd in Purity, according to God's Word. Teach your Nobility to keep your Laws as strictly as the meanest Persons; and make your Money of fine Gold and Silver; causing your People to be paid with Substance, and not abused with Bulk; so shall you enrich your Kingdom, and have a great Treasure laid up in Store, if you should go to War, or fall into any other Straits. It would be a great Help to you, to be well acquainted with the Nature and Humours of all your Subjects; and consider that you must not only be careful to keep your Subjects from
re-

receiving of any Wrong among themselves, but you must also be careful to keep them from being wrong'd by foreign Princes; for since the Sword is given you by God, not only to revenge the Injuries committed among your Subjects, but also to revenge and free them from foreign Injuries, you may therefore proclaim War, which upon a just Quarrel is always lawful.

Use all Princes, as your Brethren, honestly and kindly; keep your Promise to them, although to your Hurt. Be courteous to crowned Heads; and as with all Men, so especially with them, be plain and just, keeping ever this *Christian Rule*, *To do as you would be done to*; especially in counting Rebellion against any other Prince, a Crime against your self; supply not therefore, nor trust other Princes Rebels; but pity and succour all lawful Princes in their Troubles. But if any of them will not abstain, notwithstanding your good Deserts,

to wrong you or your Subjects, crave Redress at Leisure, hear all Reason, and if no Offer that is lawful or honourable can make them abstain from unlawful Proceedings, nor repair their wrong Doings, then for the last Refuge commit the justness of your Cause to God, let that be your greatest Strength, and then omit not to use all lawful Means for backing the same. But consult not with any Necromancer nor false Prophet, upon the Success of your Wars, remembering King *Saul's* miserable End; but keep your Land clean of all South-sayers or knavish Astrologers, according to the Command given in the Law of God, dilated by *Jeremiah*. Neither commit your Quarrel to be try'd by a Duel, which is unlawful, by committing the Quarrel as it were to a Lot, whereof there is no Warrant in Scripture, since the abrogating the old Law; besides, it is most unlawful in the Person of a King, who being a publick Person, hath no Power

er

er therefore to dispose of himself, in respect, that to his Preservation or Fall, the Safety or Wrack of the Common-weal is necessary fastned, as the Body is to the Head.

Before you go to War, play the wise King's Part, described by *Christ*; foreseeing how you may bear it out with all necessary Provision; especially remember, that Money is *Nervus Belli*. Choose old experienced Captains, and young able Soldiers. Be severe in martial Discipline, as well for keeping of Order, which is as requisite as Hardiness in the Wars, and punishing of Sloth, which some time or other may put a whole Army in Danger; as likewise for repressing of Mutinies, which in a Camp is very dangerous. Be foreseeing in Councils, constant in your Resolutions, and quick in your Executions. Be curious in devising Stratagems, which sometimes have great Effects against your Enemies, if Secrecy be joyn'd with Invention. Now as you ought to be slow in making War,

62 A KING'S DUTY

War, so must you also be slow in making Peace: Before you agree, see that the Grounds of your Wars be satisfied in your Peace, and a good Surety given to you and your People; otherwise, an honourable and just War is more tolerable than a dishonourable and disadvantageous Peace.

But it is not enough to a good King, by the Scepter of good Laws well executed to govern and protect his People; if he joyns not therewith a virtuous Life in his own Person, and in the Persons of his Court; by good Example alluring his Subjects to the Love of Vertue and Hatred of Vice. For it is not enough that you have and retain (as Prisoners) within your self never so many good Qualities and Virtues, except you employ them, and set them on work, for the good of them that are committed to your Charge; observing this saying in the *Ethicks* or moral Philosophy, *Virtutis enim laus omnis in actione consistit.* As you ought to have a great

great Care in ruling your Subjects well, so ought you to have a double Care in ruling well your Court, since unto your own Servants you are both a politick and œconomick Governour. But take great heed to the choise of your Servants whom you prefer to the great Offices of the Crown and State, for in other Offices you are only to take heed to your own Weal; but these concern likewise the Weal of your People, for which you must be answerable to God. Choose then for such Offices, Men of known Wisdom, Honesty and good Conscience, free of all Factions and Partiality, but especially free of that filthy Vice of Flattery the Pest of all Princes, and Wrack of Republicks.

Use Justice; but with such Moderation that it turns not into Tyranny, otherwise *Summum jus is summa injuria*. And as you use Justice, so you must Clemency, Magnanimity, Liberality. Constancy, Humility, and all other prince-

principally Virtues; *Nam in medio stat virtus.* Study the Scripture diligently, as well for the Knowledge of your own Salvation, as that you may be able to contain your Church in their Calling, as *Custos utriusque tabulae.* Next the Scriptures, study well your Laws; learning wisely to discern betwixt Justice and Equity; and for Pity of the Poor rob not the Rich, because he may better spare it; but give the little Man the larger Coat if it be his; for Justice, by the Law, gives every Man his own; and Equity in Things arbitral gives every one that which is meetest for him. Be a frequent Sitter in your privy Council, which Judicature is only ordain'd for Matters of State and repressing of insolent Oppressions. Next the Laws you are to be well versed in authentick Histories, and in the Chronicles of all Nations, but especially in your own Histories; *Ne sis peregrinus domi.* Embrace true Magnanimity, not in being vindictive, which the corrupted

rupted Judgments of the World think to be true Magnanimity; but by the contrary, in thinking your Offender not worthy your Wrath, swaying over your own Passion, and triumphing in the commanding your self to forgive: husbanding the Effects of your Courage and Wrath to be rightly employ'd in repelling Injuries at home, by Revenge taken upon the Oppressors, and in revenging Injuries abroad, by making just Wars upon foreign Enemies; for where you find a notable Injury, spare not to give course to the Torrents of your Wrath.

Nourish true Humility, in banishing Pride from your Person; but nevertheless let not true Humility stop your high Indignation from appearing, when any great Oppressors shall presume to come into your Presence; then frown as you ought: and in case they use a Colour of Law in oppressing their poor Neighbours, as too many do, that which you cannot
mend

mend by Law, mend by the withdrawing of your Countenance from them. Keep true Constancy, not only in your Kindness towards honest Men; but be also *invicti animi* against all Adversities; not like the Stoick affect insensible Stupidity, wherewith many in our Days aiming to win Honour, in imitating that antient Sect, by their inconstant Behaviour in their own Lives, belie their Profession. But although you are not a Stock, not to feel Calamities, yet let not the feeling of them so over rule and doze your Reason, as may hinder you from taking and using the best Resolution for Remedy, that can be found out. Use true Liberality in rewarding the good, and bestowing freely for your own Honour; but with that discretional Proportion, that every Man may be shew'd according to his Measure, wherein Respect must be had to his Rank, Deserts and Necessity: and provide how to have, but cast not away without Cause. Do not
by

by your Liberality impair the ordinary Rents of your Crown; where by the royal State of you and your Successors must be maintain'd, *Ne exhaurias fontem liberalitatis*: for otherwise your Liberality would decline to prodigality in helping others to your own, and Successors, Hurt. Above all, enrich not your self with Exactions upon your Subjects; but think the Riches of your People your best Treasure; and in case Necessity of Wars, or extraordinary Affairs compel you to have Subsidies, do it rarely as you can, employing it only to the Use for which it was ordain'd. Exercise true Wisdom, in discerning wisely betwixt true and false Reports; and consider that God is the Author of all Vertue, having imprinted in Mens Minds by the very Light of Nature, the Love of Morality, as was seen by the vertuous Lives of the old *Romans*; and endeavour to shine as far before your People in all Vertue and Honesty, as in Greatness of Rank,

68 A KING'S BEHAVIOUR

Rank, that the Use thereof in all your Actions, may turn with time, to a natural Habitude in you; and as by their hearing of your Laws, so by their Sight of your Person both their Eyes, and their Ears may lead and allude them to the Love of Vertue, and Hatred of loathsome Vice.

A KING'S BEHAVIOUR *in indifferent THINGS.*

IT is certain that all the indifferent Actions and Behaviour of a Man, have a certain holding and Dependance, either upon Vertue or Vice, according as they are used or ruled; for there is no midst betwixt them, no more than betwixt their Rewards, Heaven and Hell. The indifferent Actions of a Man are either necessary, as Food, Sleeping, Rayment, Speaking, Writing and Gesture; or not
neces-

necessary, though convenient or lawful, as Pastimes or Exercises, and using Company for Recreation. Let your Table be honourably serv'd; but serve your Appetite with few Dishes, as young *Cyrus* did; which is both wholsomest and freest from the Vice of Delicacy, which is a Degree of Gluttony. Let all your Food be simple, without Composition or Sauces; which are more like Medicines than Meat. The using them was counted among the ancient *Romans* a filthy Vice of Delicacy, because they serve only for pleasing the Taste, and not for satisfying the Necessity of Nature; abhorring *Apicius* their own Citizen, for his Vice of Delicacy, and monstrous Gluttony. Like as both the *Grecians* and *Romans* had in Detestation the very Name of *Philoxenus*, for his filthy Wish of a Cranes Neck. Therefore was that Sentence used among these artificial false Appetites, *Optimum condimentum fames*. But beware of using Excess of Meat and Drink, especially

70 A KING'S BEHAVIOUR

ally of Drunkenness, because it is one of those Vices that increases with Age. And because Meat provokes Sleep, be also moderate in it, for it goes much by Use. But albeit ordinary times should commonly be kept in Meat and Sleep, yet use your self sometimes so, that any time in the twenty four Hours may be alike to you for any of them, that thereby your Diet may be accommodated to your Affairs, and not your Affairs to your Diet.

Let them that have the Credit of serving in your Chamber be trusty and secret, for a King will have need to use Secrecy in many Things: but yet behave your self so in your greatest Secrets, as you need not be asham'd, if they were all proclaim'd in publick. Take no heed to any of your Dreams, for all Prophecies, Visions, and prophetick Dreams are accomplished and ceased in *Christ*. Be also moderate in your Rayment, which ought to be proper, cleanly, comely, and honest, wearing your
Cloaths

Cloaths in a careless, yet comely and middle Form, *inter togatos & paludatos*, betwixt the Gravity of the one, and Lightness of the other; thereby to signifie, that by your Calling you are mixt of both the Professions; *Togatus*, as a Judge, making and pronouncing the Law; *Paludatus*, by the Power of the Sword; as your Office is likewise mixt, betwixt the Ecclesiastical and Civill Estate; for a King is not *mero laicus*, as both the *Papists* and *Anabaptists* would have, and to which Error also the *Puritans* very much incline. The next thing that you must take heed to, is your Speaking and Language; whereunto must be joyn'd your Gesture, since Action is one of the chiefeft Qualities that is required in on Orator; for as the Tongue speaks to the Ears, so doth the Gesture speak to the Eyes of the Auditor. In your Language be plain, honest, natural comely, clean, short, and sententious; and in your Gesture be grave and genteel, according to the Fashion

72 A KING'S BEHAVIOUR

Fashion of the Country in which you live.

Be not over sparing in your Courtesies, for that will be imputed Incivility and Arrogance; nor yet over prodigal in joking or nodding, for that Form of being popular becomes better an aspiring *Absolom*, than a lawful King framing ever your Gesture according to your present Actions; looking gravely, and with a majestick Presence, when you sit in Judgment, or give Audience to Embassadors. Be plain, and sensible in your Language, for besides that it is the Tongue's Office to be the Messenger of the Mind, it may be thought a Point of Imbecility of Spirit in a King, to speak obscurely, much more untruly; as if he stood in awe of any in uttering his Thoughts. Remember also to put a Difference bewixt your Form of Language in reasoning, and your pronouncing of Sentences, or declaring your Mind in Judgment, or any otherwise in the Points of
your

your Office; for in the former Case you must reason pleasantly and with Patience, not like a King, but like a private Man and a Scholar; or else your Impatience of Contradiction will be interpreted to be want of Reason on your part: whereas in points of your Office, you should ripely advise indeed, before you give your Sentence. Now as to your writing, which is nothing else but a Form of a register'd Speech, use a plain, short, but stately Stile, both in your Proclamations Missives, especially to foreign Princes: and if your Genius incites you to write any Works, either in Prose or Verse, you may be allow'd the Practice of it; but take no tedious Works in hand, to retard you from your Calling. Flatter not your self in your Labours; but before they be publish'd, let 'em first be privately perus'd and censur'd by some learned Men, who are best Skill'd in the Subject on which you write. If you would write worthily, choose Subjects
E worthy

worthy of your royal self, that be not full of Vanity, but of Virtue, eschewing Obscurity, and delighting ever to be plain and sensible.

Next among all unnecessary Things that are lawful and expedient, the Exercise of the Body is most commendable to be used by a King, for maintaining his Health. Certainly bodily Exercises and Games are very requisite as well for banishing of Idleness (the Mother of all Vice) as for making his Body able and durable for travel, which is very necessary for a King: therefore you may use Fencing, Tennis, Bowles, Archery, and Palle-maille: But the honourablest and most commendable Games that a King can use, are on Horseback, for it becomes a Prince above all Men. to be a good Horseman: And use such Games on Horseback, as may teach you to handle your Arms thereon; such as the Tilt, Ring, and low-riding for handling your Sword. As for hunting, the most honourable, and noblest Sort there-

thereof is with running Hounds; for it is a thievish sort of hunting to shoot with Guns and Bows. Then hawking is not to be condemn'd; but nevertheless give me leave to say, it is more uncertain than the other, and Subject to Mischances. However, in using either of these Sports observe such Moderation, that you slip not there-with the Hours appointed for your Affairs, which you ought ever precisely to keep; remembring that these Pastimes, are but ordain'd for you, to enable you for your Office, to which you are call'd by your high Birth.

As for sitting Pastimes in the House, although they are not profitable for the Exercise either of Mind or Body, yet they ought not utterly to be condemn'd, since they may at certain Times supply your Room, which being empty, would be liable to pernicious Idleness. But in your playing at Cards, Dice, Chess, Billiards, or any other within-door Game, consider

you do it only for your Recreation; and resolve to hazard the Loss of all that you play; and next, for that cause play for no more than you value to give away: Likewise play always fair, and without frettings, for otherwise neither a mad Passion, nor Falsehood us'd for Desire of Gain, can be call'd a Play. Now it is not only lawful, but necessary, that you have Company fit for every thing you take in hand, as well in your Games and Exercises, as in your grave, earnest, and more serious Affairs. Take heed that your Company for Recreation be chosen of honest Persons, not defam'd or vicious; and take not delight to have commonly in your Company Comedians and other Players; for the Tyrants formerly delighted most in them, glorying to be both Authors and Actors of Comedies and Tragedies themselves.

Delight not also to be in your own Person a Player upon Instruments; yet spare not sometimes
by

by merry Company to be free from Importunity. For augmenting your Majesty, too easie Access is not to be had to your Person; nor must you be altogether retired, or lockt up, like the Kings of *Persia*: Appointing also certain Hours for publick Audience. But to conclude, remember by your true and constant depending on God, to look for a Blessing to all your Actions, in your kingly Office; by the outward using whereof, to testifie the inward Uprightness of your Heart; and by your Behaviour in all indifferent Things, to set forth the lively Image of your virtuous Disposition; and in respect of the Greatness and Weight of your Burthen, to be patient in hearing, keeping your Heart free from Preoccupati- on, ripe in concluding, and constant in your Resolution: For better it is to abide in your Resolution, although there was some Defect in it, than by daily changing, to effect nothing. The Pattern hereof should be taken from the Microcosm of

your own Body, wherein you have two Eyes, signifying great Foresight and Providence with a narrow looking into all Things; and also two Ears, signifying patient hearing and that of both the Parties who talk before you; but you have but one Tongue, for pronouncing a plain, sensible, and uniform Sentence; and but one Head, and one Heart, for keeping a constant, regular Resolution, according to your Apprehension: Having two Hands and two Feet, with many Fingers and Toes for quick Execution of any Matter, in employing all Instruments proper for effecting your Deliberations.

But forget not always to digest your Passion, before you determine upon any Thing, since the Poet tells us, *Ira furor brevis est*; uttering only your Anger according to the Rule of the great Apostle of the Gentiles, *Irascimini, sed ne peccetis*: Taking pleasure not only to Reward, but to advance the Good, which is the chief Point of a King's Glory

Glory (but make none over great, but according as the Power of the Country may bear) and punishing the Evil; but every Man according to his own Offence; not punishing nor blaming the Father for the Son, nor Brother for the Brother; much less generally to hate a whole Race for the Fault of one, for *Noxa caput sequitur*. But above all, let the Measure of your Love to every one, be according to the Measure of his Virtue; allowing your Favour to be no longer ty'd to any, than the continuance of his virtuous Disposition shall deserve; not admitting the Excuse upon a just Revenge, to procure Oversight to an Injury: For the first Injury is committed against the Party; but the Party's revenging thereof at his own Hand, is a Wrong committed against you, in usurping your Office, to whom only the Sword belongs, for revenging all the Injuries committed against any of your People. There is no doubt but your natural Inclination hath a

80 A KING'S BEHAVIOUR

happy Sympathy with these Precepts; and being contented to let others excel in other Things, let it be your chief Glory on Earth to excel in your royal Function, according to the worthy Counsel and Charge of *Anchises* to his Posterity, as is recorded by the Prince of *Latin* Poets in the following Lines.

*Excudent alii spirantia mollius ara,
Credo equidem: vivos ducent de
marmore vultus;* [atus

*Orabunt causas melius; cœlique me-
Describent radio, & surgentia side-
ra dicent:*

*Tu regere imperio populos, Romane,
memento:*

*Hæ tibi erunt artes; pacisque impo-
nere morem,*

*Parcere subjectis, & debellare super-
bos. Virg. Æn. l. 6.*



The

The ADVICE of the
Lord VERULAM,
Once Lord Keeper of the Great
Seal of ENGLAND.

TO
King JAMES I.

For choosing his
PRIVY COUNCILLORS.



LONDON: Printed in the Year, 1715.



The ADVICE of the
Lord VERULAM,
Once Lord Keeper of the Great
Seal of ENGLAND.

TO
King JAMES I.

For choosling his
PRIVY COUNCILORS.



WHEN a King chooses
Noblemen and others
for his Councilors,
besides being accom-
plished with a great
deal of Wit, Sense,
Learning, and Knowledge of all
the

84 *Lord VERULAM's Advice to*

the most secret Affairs of Foreign Courts, there should be a Combination of all Virtues appearing in them, and those Virtues too eminent to be esteem'd by their Beholders for less than the most refined Actions of so great Souls. They should scorn all mean Actions; and be asham'd of nothing but Sin. Their chief Honour and Dignity in this World is to live the most obedient and laborious Servants of their Creator, that when they die, they may reign with him for ever; and in so doing they will do nothing misbecoming their high Birth, Extraction, and Employment. Never choose them for Councillors whose Pride in Apparel longs after new Fashions, for they will not be backwards in embracing new Religions; both proceeding from one and the same dangerous Principle, an Unconstancy of Mind, and a Desire of Novelty. A Wise Nobleman has much better Thoughts of Virtue, than to hope his fine Cloaths may gain him a Respect where that
could

could not, nay on the other side, he knows that Goodness is enough of it self, to advance the Rag above the Robe, and a Leather Cap above the Golden Diadem.

As for the Discourse of your Councillors, their Words should be proper and genuine, but not affected; their Phrase high and lofty, but not bombastick; their Sentences close and full, but not obscure and confused. Their Discourse should be neither flashy nor flat, neither boyish nor effeminate; neither Rude nor Pedantick; it should be always sober, yet ingenious; virile, strong, and masculine, yet sweet and winning. Their Complements should not be the wild Extravagancies of a luxuriant Language, but the natural Breathings of a sincere Kindness, and Respect; and a Court-dress should not bring them in Love with a Lie; nor ought they to look upon a fashionable Hypocrite with a more favourable Eye, than upon a glorious Cheat. It would become them to judge of
all

86 Lord VERULAM's Advice to

all Dissimulation, as in it self it is; for though in Complement the Practice of it may seem princely, yet in its own Nature is it devilish, and in the end will prove damnable. They should scorn to be *Satan's* Scholar, though for so profitable a Lesson; for it was he indeed was the first Master of this Ceremony, when he complemented our first Parents out of their Innocence and *Paradise*, at once, tickling their Ambition with this Strain, *Ye shall be like Gods*. Their Goodness should be too absolute, to grow out of Love with it self; and too knowing to lie obnoxious unto such a Cheat, as to part with her own Face, in Exchange for the fairest of Vices. They should have such a Moderation and Empire over themselves, as to give Laws to their Affections; and not only limit the Extravagancies of Appetite, but also the insatiable Cravings to Sensuality. The just Rule they go by, should not be Opinion but Knowledge; not that leaden one, which is so easily bent

bent and made crooked, or melted and dissolved by the Heat of Passion, or the Arts of Sophistry, into Error and Scepticism; but that other golden one which lies as close and firm, as 'tis made strait and even. You should choose your Councilors not by the outward Habit of their Body, but that internal of the Soul; and set a higher Value on them for their Merits than their Births.

Whenever any Festival requires their Company, they should choose rather to be well in the Morning, than drunk over Night; and at all times choose rather to be free from the Sin, than please their Companions with the Frolick. There is an Honor which they should hold cheap enough when bought with the high Price of Life and Livelihood, and that is Loyalty to their King, and Fidelity to their Country; for these they should not fear to embrace a Stake, to make the Scaffold their Bed, and the Block their Pillow;

low; seeing whosoever thus lie down to rest at Night, shall without fail rise again to Glory in the Morning. Their Oaths of Allegiance and Supremacy should incite them to hold it more desirable to live a Beggar, than to die a Traitor; and that their Honour and Conscience should expose them to Tyranny and Violence, than their Treachery or Hypocrisy buy out their temporal Security. They must never be so blindly zealous as to worship a golden Calf for a God, that so they may keep their Chests from being broken open; nor should they be such absolute Statesmen as to call Rebellion Reformation; for fear of Poverty or a Halter. They ought to have so slight an Esteem of Fortune, that they should not vouchsafe her the Honour of a Being; but leave that to those poor *Heathens*, who were indeed as blind as they suppos'd her to be: They should be such in Prosperity, as not to fear Adversity; and such in Adversity, as not to wish for
Pro-

Prosperity; such indeed in both, that it should never repent them that they have tasted either.

It should be their Prudence not to fall in Love with any Sport, which like a cunning Thief smiles in their Faces, whilst it cuts their Purfes, steal away their Time, and cheat 'em of a good Conscience: But their usual Recreation should be to make a Play of their Studies. Moreover, as they would not allow the Unfaithfulness of a Servant, to prevent the Bounty of the Master; so neither should they have the Masters Negligence to occasion the Servants Dishonesty. They should not go to Church to save their Credit or Purse, to see a Friend, or speak with their Tenants, but to meet their heavenly Father, and commune with their God, and take Directions from him how to behave themselves the following Week or Day. Besides, when they are there, they should make their Hearts accompany their Tongues, and their Ears keep time with the Preacher.

Again,

Again, They ought to shew they can go in the Ways of Godliness without a Spur; and how base a Thing it is, and unbecoming their Quality to be driven into Heaven by Force. Truly, they should think it a Happiness to go into *Canaan*, though it be through a *Red-Sea*, and a rude Wilderness; whilst others feed so greedily upon the Quails, that they never say Grace, but in a murmuring, that they have not more and better Cheer.

Were they to observe these Rules, to whatsoever Place they were advanced, they would undoubtedly discharge their Trust with that Fidelity, which would be sure to gain them, though perhaps the Hatred of the Bad, yet the Applause and Love of the Good, and the unanimous Thanks of their Country. Never advance any Man but of a noble Spirit, for he hath survey'd and fortified his Disposition, and converts all Occurrences into Experience, between which Experience and his Reason
succeeds

succeeds generally good Effects. He circuits his Intentions, and sees the End before he shoots. Men are the Instruments of his Art; and there is no Man without his Use: Occasion incites him, none intice him, and he moves by Affection, not for Affection; he loves Glory honourably obtain'd, scorns what's base, and governs and obeys with one Countenance; for it comes from one Consideration. He calls not the Variety of the World Chances, for his Meditation hath travell'd over them; and his Eye mounting upon his Understanding, sees them as Things underneath. He covers not his Body with Delicacies, nor excuses these Delicacies by his Body, but teaches it, since it is not able to defend its own Imbecility, to shew or suffer. He licences not his Weakness, to fear Fate, but knowing Reason to be no idle Gift of Nature, he is the Steers-man of his own Destiny. Truth is his Goddess, and he takes pains to get her, not to look like her.

92 *Lord VERULAM's Advice to*

her. He knows the Condition of the World, that he must act one thing like another, and then another. To these he carries his Desires, and not his Desires him; and sticks not fast by the way (for that Contentment is Repentance) but knowing the Circle of all Courses, of all Intents, of all Things, to have but one Centre or Period, without all Distraction, he hasts there and ends there, as his true and natural Element. He does not condemn Fortune, neither does he confess her for his Darling. He is no Gamester of the World (which only complains and praises her) but being only sensible of the Honesty of Actions, condemns a particular Profit as the Excrement or Scum. Unto the Society of Men he is a Sun, whose Clearness directs their Steps in a regular Motion: When he is more particular, he is the wise Man's Friend, the Example of the indifferent, and the Medicine of the vicious. Thus Time goes not from him, but with him;

him; and he feels Age more by the Strength of his Soul, than the Weakness of his Body; thus feels he no Pain, but esteems all such things as Friends, that desire to file off his Fetters, and help him out of Prison.

As for your Judges they should have the same Qualifications as above recited; alas! What a Happiness is it to a King to have a good Judge. For he is one that desires to have his Greatness only measur'd by his Goodness: His Care is to appear such to the People, as he would have them be, and to be himself such as he appears; for Virtue cannot seem one thing, and be another. He knows that the Hill of Greatness yields a most delightful Prospect; but withal, that it is most subject to Lightning and Thunder: And that the People, as in antient *Tragedies*, sit and censure the Actions of those in Authority: Therefore he squares his own, that they may be far above their Reflections. He wishes few-
er

er Laws, so they were better observ'd: And for those that are multuary, he understands their Institution not to be like Bryers, to catch every thing they lay hold of, but like Sea-marks (on our dangerous *Goodwyn's Sands*) to avoid the Ship-wrack of ignorant Passengers: He hates to wrong any Man; neither Hope nor Despair of Preferment can draw him to such an Exigent: He thinks himself then most honourably seated, when he gives Mercy the upper hand. He rather strives to purchase a good Name than Land; and of all rich Stuffs forbidden by the Statute, loaths to have his Followers wear their Cloaths cut out of Bribes and Extortions. If his Sovereign calls him to higher Preferment, there he delivers his Mind fairly and freely, knowing for Truth, there is no Place wherein Dissimulation ought to have less Credit than in a Prince's Council.

To conclude, when the Favourites of Kings have learnt to
take

take the roaring Lion by the Jaws, and pull out his Teeth; when they can (with the stout Champion of *Israel*) defend the Church of God against the great *Goliath* of Atheism, which now or never appears with the Weaver's Beam in his Hand; when they have once got the Courage, to slight and pity all the cursing *Shimei's*, and railing *Rabshekah's* of the Land; to scorn the Barkings of Reproach, and not to be afraid of the Teeth of Poverty; when they dare go with *Abraham* to sacrifice their less lovely *Isaac's* at the Mountain of the Lord: In a word, when they dare be good without Fear of Shame or Want; and religiously loyal without dreading either Beggary or Death: Then being worthy of their King's Favour, they shall have Honour without stain or Blemish, and Names venerable in the Mouths of all Men. Then shall they set their Feet upon the Necks of the Mighty, and Tyrants shall bow down under them, and they shall be set on high with

96 *Lord VERULAM's Advice to*
with the Rulers of the People:
Then shall they have the Acclama-
tions of the Saints, and the bended
Knees of the Poor at the Throne
of Grace, for their long Life and
Happiness: Then shall they be
fear'd by their Enemy, and lov'd
by their Friends; they shall have
the motherly Blessing of the
Church of *England*, the joyful
Welcome and *Plaudite* of Angels,
and the bountiful Reward and *Euge*
of their God and Father; a glo-
rious Robe, an immarcescible
Crown, and a perpetual Kingdom:
for indeed this Honour have all
his Saints.



I S O.

A
M E M O R I A L

Presented to

Queen *ELIZABETH*,
Against Her Majesty's being
engross'd by any Particular
FAVOURITE.

Written by WILLIAM CECIL,
Lord *Burleigh*, then Lord High-
Treasurer of ENGLAND.



LONDON: Printed in the Year, 1714.

F

J A I

REVER

My dear Sir,
I have the honor to acknowledge
the receipt of your letter of the
10th inst. and in reply to inform
you that the same has been
forwarded to the proper
authorities for their consideration.
I am, Sir, very respectfully,
Your obedient servant,
J. A. I.



M

C



pro
Ma
my
the



A.
M E M O R I A L

Presented to

Queen *ELIZABETH*

Against FAVOURITES.

May it please your Majesty,



ULL of Assurance,
that my unfeigned
Zeal for Your Ma-
jest's *Interest* and Ser-
vice, will be evident
in what I humbly
presume to *Remonstrate* to Your
Majesty. I shall venture to speak
my mind with a *Freedom* worthy
the noble *End* and *Aim* of my *Design*.

F 2

When

When any Man, that is, as ambitious as my self, of *engaging* your Majesty's *good Opinion* of my Actions, and your *Favour* on my Endeavours, shall attempt to plead against any *Particulars engrossing* your *Royal Ear*, he cannot well be suspected of directing his Discourse and Sollicitations on that Head, to any private Interest and Advantage. Since by advancing the *contrary Position*, he might hope perhaps in time, and in his turn, by the force of *Industry* and *Application*, to enjoy the Benefit of it.

Secure therefore, in my Zeal, for the Welfare of my Prince and my Country, I shall venture to appeal to your Majesty's Knowledge of History, whether it afford any one Instance of that Nature, which has not been, or was *very likely* to be, of *fatal Consequence* to the *Prince*, or the *People*, or *both*. I will not insist on *Sejanus*, or any other of the *Roman Minions*, to whose *Ambition* or *Avarice*, when the *Nobility* had fallen
in

against FAVOURITES. 101

in Numbers, and the People felt the Rage of their *exorbitant Passions*, unsatisfy'd with what they possess'd, they have aim'd at the *Life* and *Throne* of the Prince that rais'd them. The Reason of which is plain, because having only *themselves*, and *their own private Advantage* in view, they make use of the Prince only, as the means of *their own Grandeur*, without any regard to his *real Service*, or the *Publick Good*; against which it is impossible to do the Prince any.

A King by his Royal Office, is the *Father* of his Country, whose Eye ought to watch over the Good of *all* and *every one* of his Subjects, in the *just execution of the Laws*, and the *impartial dispensation of P R E R O G A T I V E*; in *Redressing of Grievances*, *Rewarding Vertue*, *Punishing Vice*, *Encouraging Industry*, and the like. But *Princes*, tho' the *Vicegerents of Heaven*, being not endued with *Omniscience*, can only know these *Grievances*, *Virtues*, *Vices*, *Industry*, &c. of the *People*, and
F 3 their

their several Exigencies, by the Eyes and Information of *others*; nor can this be done by trusting to any *one particular FAVOURITE*, who having no *more*, nor *larger* Qualifications, than his *Prince*, can have no other means of informing him aright, than what his *Prince* has without him. Nay, it may very well be said, that he has not any means too *sure* and *infallible*; For the *Prince* if he consult his *great Councils*, and only adhere to their *Publick Decisions*, cannot miss of knowing *all*, that is necessary to be known for his *own GLORY*, and his *People's GOOD*, which are *inseparable*; but the *FAVOURITE* having *private* Designs to carry on, receives his Information from those, who must represent things to him, as he wou'd have them, by that means to make their *Court*, and secure that Success to their *Wishes*, for which they daily pay the Adoration of so much flattery. But if. by the wonderful Perspicuity and Application of the

Fa.

Favourite, he shou'd attain a *true knowledge* of the state of things; of Inclinations, and Desires of the People; it is Forty to One, that, these clashing with his *private Aims*, he gives them another Face to the *Prince*, a Turn more agreeable to his *separate Interest*, tho' equally destructive of his *Master's* and *Country's Good*.

The only way therefore, for a *Prince* to govern, with satisfaction to his own Conscience, is to be the *Common Father* of all his *Country*, to hear the *Advice* of all his *Counsellors*, and have an open Ear to all the *Grievances* and *necessities* of all his *People*. Which can never be done while any *One Man* has the luck to possess the *Royal Favour*, so far as to make his *Advice* an over-balance to the *whole Nation*. They gain by that means a *Power*, which they *extreamly seldom*, if ever, use for the *People's* or *Prince's Advantage*, but most commonly, if not always, to the destruction of *both*. There are *Examples* enough of this to alarm

larm any *Wise* and *Politick Prince*. The *Mayors* of the Palace in *France*, at last possess'd the *Throne*. And *Domestick Instances* might be given of those, who by their *excessive Power* have, if not themselves possess'd, yet *depriv'd* and set whom they pleas'd on the *Throne*.

But omitting what your Majesty knows extreamly well, I shall only give you a view of a great *FAVOURITE* in the Reign of your *Royal Father*; a true Prospect of whose Practices and Ambition, may warn your Majesty against all those, who wou'd engross not only your Majesty's Ear, but all the *Gifts and Places* your Majesty can bestow; so to be, if not in *Name*, yet in *Effect* Kings of your People. I mean Cardinal *Wolfey*, whose Fame has been pretended to be vindicated by a *Domestick* of his, in the Days of the late *Queen*. And tho' I shall not deny his admirable Qualifications and Parts; or his Justice in many Particulars; yet I shall shew, that the Ills he did, were much more

more prejudicial to the King and People, than the Good he did beneficial them.

Whatever he did, as *Chancellor*, allowing his Decrees *all Equitable* and *Just*, will not be sufficient to destroy my Assertion, since that only reach'd *some Particulars*, who had Causes depending before him; but the many *Exorbitances* of his Administration, spread to the *whole People*, as will appear from those few Instances which I shall give, by which he will put the King on such *illegal Attempts* to replenish that Exchequer, which *his Ambition* and *Pride* more than any Profusion or Expences of the King, had exhausted.

The Reason of this Assertion will be plain, if your Majesty will reflect on the *more than Royal Retinue*, which tho' a Subject of the *lowest* and *most plebean Rise*, he maintain'd. For not to waste your Majesty's *important Hours*, with a long Catalogue of the Particulars, he had in his Family, *One Earl, nine Barons,*

rons, Knights, Gentlemen, and inferior Officers about One Thousand. For the Maintenance of whom he was at *once* possess'd of the *Almonership*, the Bishopricks of *Tournay*, *Lincoln* and *York*, and *Durham*, *St. Albans* in *Commendam*, the Bishoprick of *Winchester*, in exchange for that of *Durham*, the Revenues of those of *Bath*, *Worcester* and *Hereford*, was Lord Chancellor of *England*, and had the Disposal of *all* Places of *Trust* and *Profit*, and *singly* and *alone* dispatch'd all Publick Negotiations.

But the maintenance of so numerous a Dependence, was not perhaps the *Moyety* of his Expences, he had long entertain'd an *Ambition* to be *Pope*. And he was too wise to attempt any thing in the *Conclave* or *Court of Rome*, by means of which he cou'd have no hopes of Success. *MONEY* has always been the *only* Argument, which has prevail'd in the *Papal Elections*, or in the particular Interests, that the Princes in Obedience of that See,

form

form for themselves or *Favourites*; the Cardinal therefore must be at an expence *proportionable* to the *vehemence* of his Desires: Which having *no Bounds*; his Largeſſes, to obtain that End, cou'd be bounded by nothing but the Abilities of the *King and Kingdom*, the *Treasure of which was wholly at his Command*.

This was the Reason, that prevail'd with him to engage the King his Master, to lend Sums of Money to the Emperor, whose Poverty was so well known, that he cou'd have no Prospect of ever having them Repay'd. 'Tis true, the *Emperor* and the *Court of Rome*, were not fair Chapmen, but received his Money, and at the same time instead of promoting, obstructed all his Aims at the *Tripple-Crown*. These *incident* Charges, joyn'd with the *constant* Expences of so numerons a Retinue, occasion'd *perpetual* and *large Disbursements*, and these put him on *extraordinary Ways and Means* of providing

viding a Fund for their Continuance.

To this end he grants Commissions, under the Great Seal of *England*, which oblig'd every Man *on Oath*, to deliver the true Value and Estimate of his Estate, and to pay *Four Shillings in the Pound for every Fifty Pounds and upwards*. This was so heavy and severe a Tax, that its being Authoriz'd by *Parliament* wou'd not have freed it from the Imputation of an *Oppression of the Subject*: But to be done by the *private Authority* of a *SUBJECT*, is what wants a Name. And that it was so, notwithstanding the Great Seal was affix'd to the Commissions, is plain, from his Majesty's *disowning* the Matter, as such a Violation of the *Fundamental Rights of the People*, and a total dissolution of *Magna Charta*, that no wise King of *England* cou'd be guilty of. A just consideration of this, made the King declare, *That tho' his Necessities were great, yet he shou'd never think them great enough to make him attempt*

attempt the raising Money by any but the Legal way, of the People's Consent in Parliament

Tho' the King had made this Declaration, and the Cardinal found his *first illegal Project* defeated; yet since Money was to be had, or his Designs fall to the Ground, he *once more* tries one as little agreeable to Law, as the former, tho' not so odious and *unproper*. He therefore puts the King on desiring a *Benevolence* of the People, without an *Act of Parliament*. And the Commissioners, who were the Cardinal's Creatures, and employ'd by him, *exact*ed this Money, not as a free Gift, but as if due by LAW. But in this he was *exactly* disappointed, tho' at the *Expence* of his Master's Reputation; for the People, Pleaded a Statute of Richard III. and *obstinately refused to pay it*.

But, *Madam*, I must remember
ber to whom it is that I am speaking;
to one of the Wisest and Best of Princes,
as being entirely
G free

free from all *vicious Inclinations*; and of too good Judgment to be impos'd on by the *fairest Appearances of Virtue*, so far, as to lose the juster Considerations of Publick Good in the shining Qualities of any Particular: Under you, *MADAM*, we find that Saying true, *How happy is the Kingdom govern'd by a Philosopher!* We feel the Blessing, and every Day experience the *Manna* of your Reign. And how indulgent soever your *MAJESTY* may be thought to the *eminent Excellencies* of some, yet I have no manner of Fear, that they will ever be able to expel your *MAJESTY'S Affections* from all your other Subjects, or make you ever deviate to a *Partiality* in their Favour, against the *Good* and universal Cries of your People.

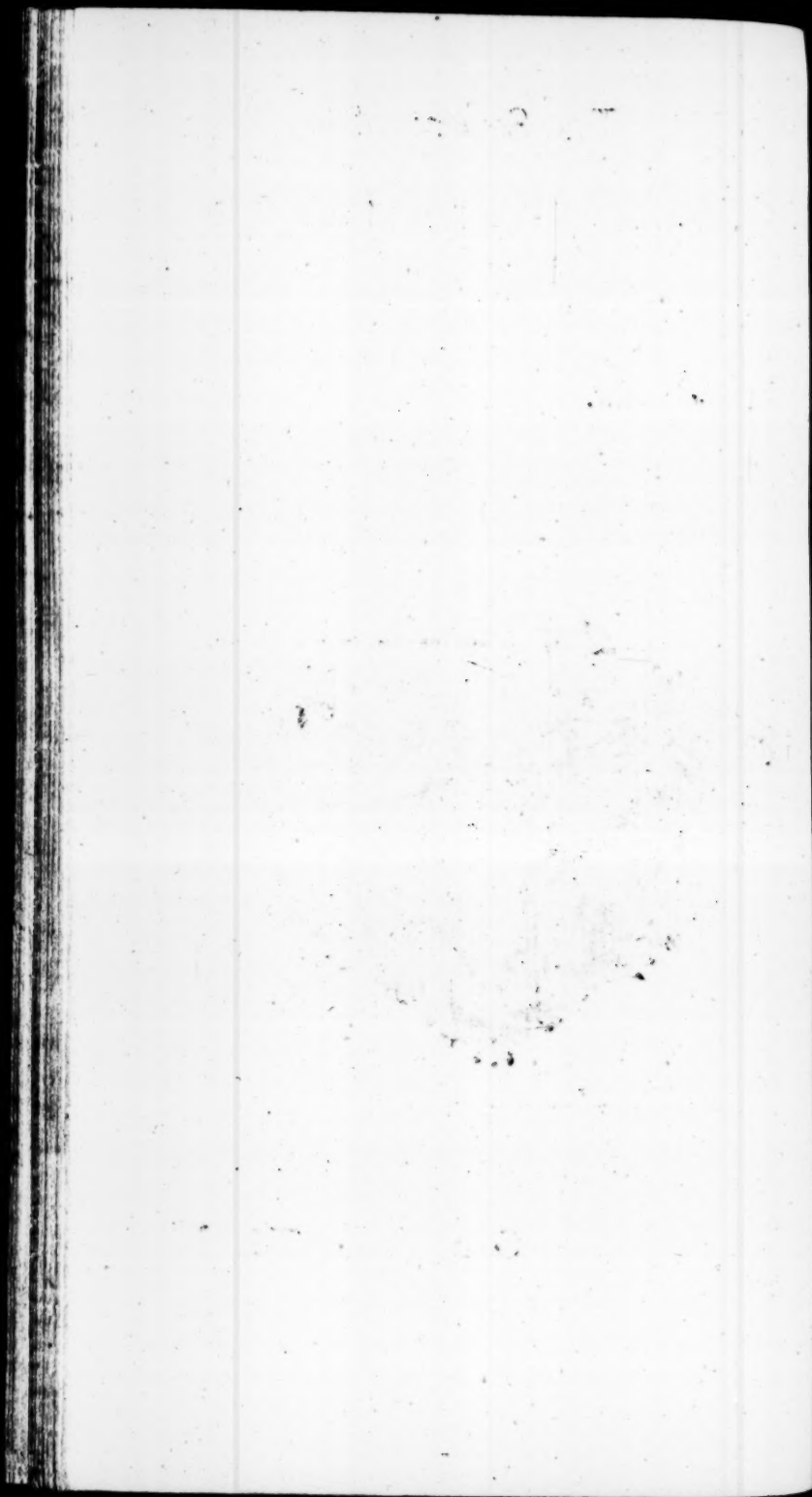
This Noble Temper in your *MAJESTY* it is that secures me against all Fears from this *Freedom*, which I have taken, since you will easily see a *Publick Spirit*, void of all *private Aims*, shine through the whole.

I have

against FAVOURITES. III

I have therefore only to add my
ardent Wishes for the *prosperous and*
long Reign of your *MAJESTY*,
over a *People that are sensible of the*
Blessing which Providence has be-
stowed on them in their gracious
QUEEN.





W

L

The STATE of a
SECRETARIES PLACE,
AND THE
DANGERS
Incident to it.

Written by ROBERT CECIL
Earl of SALISBURY.



LONDON: Printed in the Year, 1714.



S



the
but
ber



The STATE of a
 SECRETARIES PLACE,
 AND THE
 D A N G E R S
 Incident to it.



ALL Officers of State
 and Counsellors of
 Princes, have a pre-
 scribed Authority, ei-
 ther by Patent, by
 Oath or by Custom ;
 the Secretaries Place only excepted ;
 but to them there is allowed a Li-
 berty to Negotiate at Discretion,
 both

both at Home and Abroad, with Friends and with Enemies, in all Matters of Enquiry to gain Intelligence.

All the Servants of Princes, deal upon strange and cautious Authority and Warrants for it, as in Disbursements and Receiving of Money by Teasurers, Receivers, &c. Which is done by sufficient Warrant, and in Conference with Enemies, as Generals by Commissions: in executing of all Offices, as Officers by their Patents; and so in what ever else: Only a Secretary hath no Warrant or Commission, in matters of his own greatest Danger, but must rely upon the Word and Integrity of his Sovereign.

For such is the Multiplicity of Occasions, and the variable Motions and Intentions of Foreign Princes, and their daily Practices in so many parts and places, that Secretaries can never have any Commission so Large and Universal, as to assure them. So that a Secretary must either conceive or
dive

dive into the Thoughts of a King (which is only the Prerogative of God Almighty) or else a King must either exercise the Painful Office of a Secretary himself (which is contrary to Majesty and Liberty) or chuse such a Secretary that he may repose his confidence in; and the Secretary's Life must be in Trust with the Prince; for he cannot deal with Princes *tanquam Inimicum futurum*, and therefore all the Security he has is that his Sovereign will be *Semper Idem*.

All Foreign Princes hate another Prince's Secretay, as well as all Ambitious Aspirers and Conspirators; because for the most part they either Kill those Monsters in their Cradles or track them to a discovery, where no other Person could find the Print of their Feet.

Military Persons also hate them, unless they serve them on all occasions, tho' never so prejudicial to the Interests of their Masters.

All Persons in Offices and Places of Trust malign them, unless they
wink

wink at their Frauds and Cheating the King: All their fellow Counsellors envy them, because they see and do most; have freest Access to their Sovereign; and on all Occasions that the Prince has to enquire into offences; to Deny, Prefer or Punish, none are so much employ'd, or bear the Burden so much, as the Secretaries.

Kings are advised to observe Three things especially in a Secretary. 1. That he be created by himself, and be of his own Raising and Preferring. 2. That he match not in a Family that is accounted Factious. 3. That he has a reasonable Capacity, and convenient Ability both of Friends and Estate; that by the first he may be able to go to the depth of what is committed to his charge, being brought up as it were in his own Condition: That by the second he might not be led away with any vain or idle conceit, to wrong his Prince, or abuse the Trust committed to him: And by the last, That he may be able to
serve

SECRETARY'S PLACE. 119

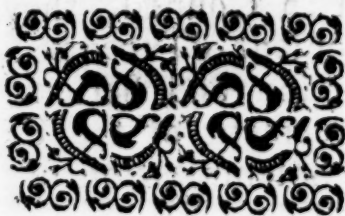
serve his Majesty without wronging any Man out of a Covetous Principle.

On the other hand, a Secretary had need serve a Prince that is constant to his own Orders, and steady in his Commands, otherwise he is in a dreadful Condition; for he that lives by being trusted, ought to serve faithfully; and he that is content to live at Mercy, ought to be careful in charging his Master that he be just, and *de bona Natura*.

Whilst Matters of State are debated only between the Prince and his Secretary, those Councils are like the mutual affections of two Lovers, Undiscovered to their Friends: When they come to be disputed in Council, they are like asking consent of Parents and adjusting Portion and Settlement, and the Agreement of the Council is like the Solemnization of the Marriage.

Now if there be a Secretary, whose Estate can Witness he has
not

not served for Profit; that he has prefer'd the Honour and Saftey of his Master, and dispis'd his own advantage; and after all this he finds his Fidelity and Diligence cannot secure him against the Clandestine Insinuations and Slanders of his Malicious Enemies: 'Tis time to resign his Place; for, as if he had not been fit to be Trusted, he was unworthy of his Life, so his keeping his Office after such an Assurance, shews he is weary of it; for the first Day of a Secretarys being suspected, is the Birth-day of his Misery; for at the same Moment he is Tryed, Judged and Condmn'd.



ISOCRA-

Pri

ISOCRATES

His ADVICE to

DEMONICUS.

Translated from the GREEK.



L O N D O N :

Printed in the Year, M DCC XV.

H



D



Bac
tim
ren
Cor
the
Fri
oth



ISOCRATES

His ADVICE to

DEMONICUS.



WE are going, *Demonicus*, to discourse of Things, that will afford us an Opportunity of distinguishing between the *Good* and *Bad Men*, in reference to their Sentiments; there's a World of difference between them, even in their Conversation and Behaviour, for the one has only a regard to his Friends, when he is with 'em, the other Loves 'em at never so remote,

H 2.

a di-

a distance; the Friendship of the one is destroy'd in a little time, the other seems to be permanent and lasting; as 'tis natural then to think that they who are in pursuit of Virtue and Honour, will take for their Patterns the Virtuous, rather than the Wicked. I present you with this Discourse as a distinguishing Token of our mutual Friendship, and a clear Demonstration of the Familiarity I had with *Hipponicus*, for Children are not only entitled to their Paternal Estate, but also to the Friendship and Intimacy of their Parents Acquaintance.

Now I have the Comfort to see not only Fortune willing to favour our Design; but Opportunity likewise to declare it self for us. For you seem desirous of Instruction, and I make Profession of instructing. You are in pursuit of Wisdom and Philosophy, and I take upon me to Guide and Direct in those Studies.

They who write to their Friends exhortatory Discourses, discharge a
very

very good Office, and do a very good Deed; but that, notwithstanding, is the chief Task of Philosophy. For, they who inform Youth, not only how to attain to a Powerful and Perswading Style, but how to correct their Lives and Manners, are by so much the more useful to their Disciples, than the others, that these teach them only how to speak, while these inform 'em how to live; we therefore, not finding any real Occasion, for the first Part, and having chiefly in View the latter, shall take upon us, only to advise you, in reference to those Things, to the Prosecution of which Youth ought to be spurred up and excited, and those which they ought chiefly to decline and shun; and at the same time to prescribe what Persons they ought to pitch upon for their Conversation, and how they ought to dispose and Oeconomise their Life; for they alone who have followed this Track, have been able truly to attain to Vertue, than which, there

is not a more estimable, nor equally valuable Good; as for Beauty, 'tis either destroy'd with time, or impair'd by Sickness; and for Wealth, 'tis more subservient to Wickedness than Honesty and Vertue, for it not only promotes Idleness, but enables Youth to pursue their Pleasures; and tho' Strength govern'd by Wisdom, is a blessing of great use, yet without that, 'tis more Pernicious than Beneficial; and as it may be said to be an Ornament to Wrestlers, and other Practitioners in that kind, so it may be said to hinder and obstruct the Improvement of the Mind; whereas Vertue alone (if it has taken due rooting and encrease in our Hearts) does accompany us even in our Old Age, is more profitable to us than Riches; and more advantageous than Birth and Nobility, for she alone makes that compassable to her Followers, that all others find impossible; they undergoing with Fortitude what appears terrible to the Multitude; ranking

Lazi-

Laziness among those Things we ought to blame, and Labour and Industry among those we ought to Praise. This we may plainly learn from the mighty Labours of *Hercules*, and from the great Achievements of *Theseus*. The known Virtue of these great Men has stamp'd such a noble Character upon their Performances, that Time it self can never impair it. If you do but reflect on your Fathers way of living, you'll find in that, a Noble and Domestic Instance of the Truth of what I say, for he neither neglected Vertue, nor pass'd his Days in Idleness and Sloth, but inur'd his Body to Labour, and his Mind to undergo Perils and Dangers; he had neither an inordinate nor unseasonable Love for Wealth, but enjoy'd the present Good as being Mortal, and took Care at the same time of his Substance, as if he had been immortal; he did not live after a sneaking niggardly Manner, but honourably and magnificently, and was bountiful to his Friends,

pre-

preferring those that were diligent and serviceable to him even to his Relations by Blood. He was of Opinion that in contracting a familiar Friendship, Nature was to be consider'd, preferably to Law, Morality before Lineage, and a judicious Choice before Necessity. 'Twould be an endless Work to relate all his Actions; and we shall account for them exactly at another time.

We have here given you a Copy of *Hiponicus's* Natural Disposition, which you ought to take for a Rule in the regulating your Life; making his Practice your Law, and endeavouring to be a zealous Emulator of your Fathers Vertue.

'Twould be a shameful Thing that Painters should be able to come up to the Perfectional Beauties of Animals, and that Children should not make it their Business to imitate the distinguishing Vertues of their Parents. Be convinc'd therefore, that no *Athlete* ought to prepare him self more against
the

the Encounter he is to have with his Adversary, than you to strive to come up to a Par with your Father in his excellent Study and Endeavours. Now 'tis impossible you should execute this, unless your Mind is fill'd with due Preparatory Instructions; for as the Strength of the Body is encreas'd by proportionable Labor, so the Soul is fortify'd by proper and vertuous Discourses.

Wherefore, I shall endeavour in a succinct and short manner, to lay before you, the Means, by which you may, at the same-time, not only attain to the most consummate Vertue, but likewise gain the general Applause of all Mankind. Let this then be your first Rule, not only to Venerate the Gods by Sacrifice and Worship, but to observe religiously your Oaths; for as that implies a plentiful Estate, this is a Testimonial of Real Honour and Vertue.

Be careful then constantly to pay your Duty to God in private, but
never

never omit it in the Publick Worship; by which means you'll show your self to Venerate the Gods, at the same time to have a due regard to the Laws.

Let your Carriage and Behaviour to your Parents be such, as you would wish your Children should be towards you.

Exercise your Body not to improve your Strength, but so far forth as tends to the Procuration of your Health; you may propose to come up to this, if you moderate your Labor so, that you still are capable of doing more.

Neither applaud an impertinent Laughter, nor *Close in with* a rash Discourse, for the one is Foolish, and the other Madness.

Never think that can be spoke with Decency; that Modesty is ashamed to act: Don't affect a demure or severe Look, but always have a presence of Mind: For by the one you will appear self-conceited, by the other always Wise.

Esteem

Esteem that most to become you which is Decent, Modest, Just, and Temperate, for in these chiefly consists the Morality of Youth. Never consent to do a shameful Act by the Hopes you may conceive that it may never be known, for tho' you conceal it from others, you'll still be Conscious of it to your self.

Fear God, and honour your Parents.

Have a Modest and due Respect for your Friends, but be obedient to the Laws.

Pursue those Pleasures only that are accompanied with Honour and Glory; for that Pleasure that has Vertue for its Companion, is a valuable Good, whereas without it, 'tis a detestable Evil.

Be careful to avoid the Occasions of being aspers'd in your Reputation, tho' you know they are Lies you are charg'd with, for as a great many will be ignorant of the Truth, as to Fact, so they'll be liable to be impos'd

impos'd upon, by Rumor and Report.

In all you do, imagine every body will know it, for admit you could keep it a Mystery for a While, 'twill be at last unfolded and made Publick.

You'll gain a confirm'd Reputation if you are known to avoid those Actions, you Censure and blame in others.

If you are a lover of Learning, you'll acquire great Knowledge.

Those things you have attain'd the Knowledge of, must be retain'd by Practice, and at the same time you must take care to inform your self of those things you are ignorant of.

'Twould be as great a Shame not to learn a useful Discourse, as not to receive a good Present your Friends should make you.

Spend your leisure Hours in hearing good Discourses, by so doing, you'll learn with Ease and Facility what has cost others a great deal of Labour and Pains to find out.

Set

Set a greater Value on the having receiv'd many instructive and useful Lessons, than on the possessing great store of Wealth ; for the one is a fleeting, perishable, and transitory Good, the other is durable, nay everlasting, among all the Things this World affords us, the Possession and Enjoyment of Wisdom alone is immortal.

Don't think much to take a long Journey, to hear those who make Profession to teach useful and profitable Things, for 'twould be a shameful and foul Reflection, that Merchants should undertake such tedious Voyages by Sea, for the Lucre only of encreasing their Wealth, and that Youth should repine at a little Land Journey to Refine their Notions and Cultivate their Mind.

As to your Behaviour, be affable and easy of access, and let your Language be Courteous and Civil ; the one requires you should take notice of those you meet ; the other, that you should speak obligingly

gingly to 'em. But be sure to carry it handsomly to all in general, tho' you converse Familiarly, but with the best, by which Procedure you'll disoblige no body, and be certain of the Esteem and Friendship of the Men of Merit.

Let not your Visits be too frequent to the same Persons, nor your Discourse too long on the same Subjects, for there's a Satiety of all Things.

Enure your self to Voluntary Labour, that you may be the better able to undergo what Necessity shall lay upon you.

Take special Care to Govern and Suppress whatever can be the least Blemish to a handsome Mind, as sordid Gain, Anger, Voluptuousness and Grief.

You'll Compass this, if you esteem that the greatest Gain, that procures you a good Reputation, rather than that which augments your Wealth; you'll conquer Anger, if you behave your self towards Offenders

fenders as you would have others behave themselves to you, when you Transgress: And you'll bid fare to get the better of Pleasure, if you frequently reflect, how shameful it is, to have the Command over your Servants; and at the same time be a Slave to your Passions: And you'll master Affliction, if you seriously look into other Men's Misfortunes, and at the same time consider, that the Condition of Man, renders you liable to the same.

Be no less exact in keeping the Secrets entrusted to you, than you would be faithful in reference to Depositum's of the greatest Value; for a Good and Vertuous Man's *Morals* should Gain him more Confidence and Credit than any Oath.

As you ought to distrust the Vicious, so you ought to believe the Vertuous; never reveal your Secrets to any, except it is as much their Interest to keep them as it is yours they should be kept. If an Oath be tender'd you, take it on

two Accounts, either to clear your self from any Crime laid to your Charge; or else to free your Friends from Danger: But never for the sake of Riches, swear by any God, although you might do it with a safe Conscience; for by so doing, you'll be thought perjur'd by some, while others think you Avaricious.

Never Contract a Friendship with any Body, till you have first examined how he behav'd himself to his former Friends; for you'll have good Reason to hope, that he'll be the same to you, as he was to them. Take a sufficient time before you profess your self a Friend; but that once done, endeavour to be always such; for it is equally shameful to have no Friends at all, and to change them often.

Do not try your Friends to your prejudice, and yet at the same time take care to know their Disposition towards you; you'll easily do this if you put on necessity, when you really don't want; and Communicate things to 'em as Secrets, that

in

in Fact are not so ; by which means you'll be sure to receive no Damage from their Infidelity, if they are false ; and if they are faithful, you'll thereby discover their Integrity.

You may make a Trial of your Friends in the Misfortunes that attend Life, and by their sharing in your Dangers ; for as we try Gold by the Fire, so we distinguish our Friends by Adversity.

You'll discharge your self best of your Duty to your Friends, if you do not wait till they apply to you ; but freely, and of your own accord Relieve and Assist 'em when occasion requires.

Think it as dishonourable to be out-done by your Friends in good Offices, as to be overcome, and worsted by the Malice and Evil practices of your Enemies.

Do not reckon them only to be your Friends, who grieve at your Misfortunes ; but likewise those who do not envy your Prosperity ; for a great many will express concern when their Friends are Affli-

cted, that shall look with an Invidious Eye on the Liberalities of an Indulgent Fortune.

Speak kindly of your absent Friends, to those that are present, that they may not think you are unmindful of themselves, when they are absent.

Be decent in your Apparel, but not Foppish: Now he that keeps up to decency, may be splendid in his Apparel, whereas the Fop shall be Extravagant and Whimsical.

Do not Covet a Superfluity of Riches, but the Enjoyment of a Competency; entertain a mean Opinion of those, who are continually heaping up Wealth; and yet know not how to make use of what they have; for it fares with these Men, just as it does with those that possess a fine Horse, without having the skill to Ride him.

Endeavour to acquire Wealth, that it may be useful to you, as well as possess by you; now it is useful to those who relish the fruition thereof, whereas it is barely a Possession

session to those, who know not how to make a right use of it.

Set a due Value on the Riches you are Master of, for two Reasons; the one, that you may be able to Pay a large Fine if it be requisite; the other, that you may have wherewith to relieve a Friend in Distress; as for the other regards of Life, Love 'em with Moderation, and not excess.

Be contented with what you have, and seek at the same time to make the best Improvement of it you can.

Never upbraid any one, with his Misfortunes, for Fortune is common to all, and no Body, can see into Futurity.

Do all the good you can to Vertuous and good Men; for a good Office done to a Man of Worth and Merit, is a Noble Treasure.

If you oblige unworthy Men, you'll be requited as they are, who feed other Peoples Dogs, and as these bark as well at those that feed 'em, as at Strangers, so those are
apt

apt to injure as well their Benefactors, as their Enemies: Be as much averse to Flatterers as to Sy-cophants and Impostors, for both the one and the other are equally Pernicious if believ'd.

If you admit for Friends those that gratify and encourage your Wickedness, you'll dishearten any one, from incurring your Displeasure on the Score of Vertue.

Let your behaviour towards them that approach you be familiar and obliging, and not stiff, they are very different Personages; for the haughty Carriage of the one, can hardly be born with, even by their own Domesticks, while the others engaging way is pleasing to every Body; now you'll shew your self Courteous, and win the good will of every one, if you are not Captious, Quarrellsome and hard to be pleased by those you Converse with; in order to which you must not oppose too roughly those that Passion and Anger shall hurry away, though at the same time they are
alto-

altogether in the wrong, but on the contrary give way to their Transports, and when they are Calm, take an opportunity to remind 'em of their Error: never put on a serious and grave Countenance, when the Jest is going round, nor affect Levity and Airiness, where Gravity is requir'd, for whatever is ill-tim'd and unseasonable is Vexatious; above all things take care not to do a good Office after an ungraceful manner, as a great many do, who at the same time they serve their Friends, do it disagreeably and disgustfully: Avoid wrangling, because 'tis odious; and shun Censoriousness, because it is provoking.

Have a special Care how you associate with Men of the Bottle; but be sure (if occasion makes you fall into such Company) to withdraw before the Liquor gets the better of you; for he whose Mind is over-power'd with Wine, is like the Chariot, whose Driver is cast out of the Box. This going at Ran-
dom

dom for want of the Hand to guide it, and the other running all manner of Risques and Dangers for want of thought.

Have greatness of Soul enough to Relish Immortality, and at the same time Moderation enough to enjoy the Transitory Blessings Heaven has bestowed upon you.

Make a Right Estimate of the Advantage Education has over Ignorance; they who are possess'd of the one, turn all to their Advantage; while the others are generally mortify'd and afflicted; it frequently happening that they suffer in Fact, for what they have indiscreetly utter'd.

Speak well of those you desire to make your Friends, before them you are sure will tell it 'em again; for Commendation is the beginning of Friendship, whereas Slander and Backbiting is the source of Hatred and Enmity.

In point of Counsel and Deliberation, take Examples of the past, for the future; for what is Dark
and

and Myſterious, becomes Plain and Eaſy by what has already happen'd.

Take time to deliberate and adviſe; but loſe no time in executing your Reſolutions. It belongs to Heaven to proſper our Undertakings. But it is our Buſineſs to conſider what we do.

Thoſe things you are aſham'd to ſpeak of with reference to your ſelf, and at the ſame time would be glad to Advise with Friends about; relate 'em as if they concern'd others, and not you, by which means you'll know the Sentiments of thoſe you Conſult, without diſcovering your ſelf.

When you have a mind to Advise with any one concerning your private Affairs, examine well firſt, how he has manag'd his own: For he that has been faulty in the Adminiſtration of his own Concerns, will never be able to adviſe well with Reference to thoſe of others: You'll be moſt excited to Conſult and Advise, if you ſeriously look in-

154 ISOCRATES *his Advice to*
to the Miscarriages of Temerity
and Rashness; for we then take the
greatest Care of our Health, when
the Pains and Tortures of our In-
firmities are fresh in our Memory.

Imitate the manners of Princes,
and practice their Studies: Now
you shall seem to Copy and Emu-
late 'em, that you may improve
your Reputation with the Publick,
and confirm the Princes good Dispo-
sition towards you.

Be Obedient to the Laws of the
Princes; but look upon their Man-
ners to be more powerful than
their Laws: For as he that lives
under a *Democracy*, must observe
the People, so it behoves him that
lives in a *Monarchical* Government,
to admire the Prince: If you are
plac'd in Power, take care to make
use of no ill Men in the Administra-
tion thereof; for what-ever they do
amiss, will be ascrib'd to you.

Do not make it your Business to
acquire vast Riches in publick Em-
ployments. But take care to Dis-
charge 'em with so much Integrity,
that

that when you leave 'em, you may do it with Honour and Reputation, for the Esteem and Favour of the Publick is much more valuable than Wealth.

Neither be present at any Evil Action, nor protect any that shall be guilty thereof; for you'll be thought your self to act what you Defend and Patronize in others.

Procure to your self as much Power and Interest as you can, and at the same time be contented to live upon the Level with others; that you may appear to love and practice Justice, not through want of Power, but for the sake of Decency and Equity.

Prefer a Just and Honourable Poverty to ill gotten Riches. For Probity and Justice are by so much preferable to Wealth, that this is only of use to us while we live, while those do us Honour even after our Death; besides, the Wicked may participate of that while none but the Vertuous can partake of these.

K

Do

156 ISOCRATES *his Advice to*

Do not rival those that thrive through Wickedness, but rather approve and imitate them that suffer for the sake of Justice; for the Just have this Advantage, at least, over the Wicked, (if no other) that they exceed 'em in good Hopes and Expectancy.

Have a necessary regard to all that relates to the support of Life. But Cultivate your Mind as much as you can; for a handsome Mind is a Noble Thing, tho' shut up in a Human Body.

Enure your Body to Labour, and your Mind to Wisdom, that by the one you may be able to execute your Resolutions, and by the other determin what you ought to do for your Advantage and Interest.

Consider seriously with your self whatever you are to speak to; for it is the fault of a great many to let their Tounge out-run their Thoughts.

Imprint this Maxim deeply in your Mind, that there is nothing

cer-

certain in this Human and Mortal State; by which Means you'll shun being transported with Prosperity, and being dejected in Adversity.

There are two seasonable Times to speak, either on those Subjects you know perfectly well, or on those that necessity puts upon you: Now it is in the latter that it is better to speak than be silent; in the other it is better to be silent than talk.

It is allowable to be pleas'd with good Fortune, and to be Moderately griev'd at Afflictions; but never manifest your self either in the one or the other; for it is preposterous and ridiculous, that we should take the utmost Care to hinder our Riches, and at the same Time expose our Mind.

Be more cautious in avoiding any thing that is Blameful and Faulty, than of Dangers and Perils; for as the Wicked ought to be afraid of Death, so the Vertuous and Good ought to fear doing any thing that is dishonourable.

158 ISOCRATES *his Advice to*

Use your utmost Endeavour to live securely, but if you are at any time oblig'd to hazard your Person; then seek no other Safety during the War, than what is consistent with Honour and Glory, and not that which is attended with Shame and Infamy; for Destiny has decreed all Men should die, but to die well, is the particular Privilege of the Vertuous and Good. Do not wonder if a great deal of what I have said to you, don't suit with your Age; for I am not unsensible of that my self. But I chose at one and the same time to give you my Advice concerning your present Behaviour, and leave you precepts and Directions to guide you hereafter. You'll easily discover the Utility of these Things; but you'll find it a difficult Matter to meet with a faithful Counsellor, that shall advise you with Tenderness and Good-Will; Therefore, that you may not be necessitated to have recourse to others, but may here find,

find, as in a Magazine, what you have occasion for, I thought it convenient to omit nothing that I was able to instruct you in. I shall give God a great many Thanks if I am not deceiv'd in the Hopes I have conceiv'd of you: As it is the Common Practice of most to delight rather in that Food that gratifies their *Palate*, that in that that is wholesome and Salutary; so they seek the Conversation of those Friends that are Copartners in their Vice, rather than that of those who remind 'em of their Faults. But I no wise doubt but you have resolv'd to do quite otherwise. I ground my Judgment on your diligence and Labour in your other Studies; for it is reasonable to believe that he that enjoyn's himself the practice of what is most Commendable and Best; will courteously receive from others, their Exortations to Virtue. It will be a mighty incentive to your prosecuting what is Virtuous and He-

K 3

nourable,

nourable, if you duely consider that the Pleasure arising there from is genuine and unmixt. Sloth, Idleness and Luxury are follow'd close at the Heels by Vexations and Trouble; whereas a laborious and strict Adherence to Virtue, and a Temperate, Sober, and well regulated Life, renders our Pleasures more solid and sincere: Those afford us at first some sort of Satisfaction, which is afterwards succeeded by Grief and Sorrow; while the difficulties and uneasiness that accompany this, is ever attended with delight. Now in all our Actions, when they are past, we are not so deeply affected with their beginning as we are sensibly touch'd with their Conclusion and Ending; for generally speaking, the greatest part of the Actions of our Life are not transacted so much for their own sake as for the ensuing Consequences thereof; Consider with your self that the Vicious and Wicked are Capable of doing any thing

thing, and stick at nothing; they having lay'd that as the Ground and Foundation of their way of Living; but the Honest and Good cannot swerve from the Rules of Virtue, but they'll immediately be Censur'd and find a great many Reprovers. We are not for the most part so much incens'd against Transgressors and Offenders, as we are, against those that pretend to a more than ordinary Virtue, and yet differ in nothing from the Vulgar; and this with all the Justice imaginable, for since we with Reason blame those that are unfaithful in their word, and are giv'n to Lying; shall we scruple to Condemn those who through the whole Course of their Lives, have under a specious Appearance practis'd, nothing but Vice? We may justly say of such a Cast of Men, that they are not only injurious to themselves, but also, that they are Traitors to Fortune; she having liberally bestow'd upon 'em, Riches,

ches, Honour and Friends, when at the same time they shew themselves unworthy of her Favours. If it be no Crime for Mortals to guess at the Thoughts of the Gods; I think they notifie to us by familiar Examples, how differently they are dispos'd towards the Wicked, and the Good. For *Jupiter* having beg'd of both *Hercules* and *Tantalus*, (as the Mythologists tell us, and as it is generally believ'd) he made the one Immortal, for his Virtue, and adjug'd the other to the greatest Tortures. Now they that look into these Examples, ought thereby to be spur'd up, to the Practice of what is Vertuous; and not be Contented with what we have said, but likewise learn the best things the Poets have exprest, and read whatever the Wise and Learned have writ that is of any use. For as we see the Bee settle upon every Flower, in order to extract from it the Virtue and Quintessence thereof: So ought they to do, who covet

covet to be inform'd and instruct-
ed; they must leave nothing unat-
tempted, but gather from all parts
what is for their use; for with all
this Care they'll find it difficult
and hard enough to overcome the
Viciouſness of Nature.



K

T

F

ISOCRATES's
DISCOURSE to a PRINCE,
ON
KINGLY GOVERNMENT.

Translated from the GREEK.



L O N D O N:
Printed in the Year, M DCC XV.



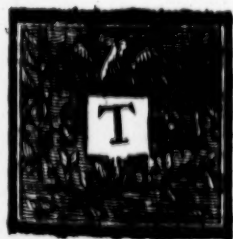
K



wh
of,
see
ma
Tr



ISOCRATES's
DISCOURSE to a PRINCE
ON
KINGLY GOVERNMENT



THOSE Persons Nic-
cicles, that present
you Kings with Rich
Garments, Brasse or
Gold finely wrought,
or any the like things
which they themselves stand in need
of, and you abound with; They
seem plainly in my opinion not to
make a Gift, but rather to drive a
Traffick, and by their Craft and
L Cun-

168 ISOCRATES'S *Discourse on*

Cunning to sell 'em to much better Advantage and greater profit, than they whose proper Calling it is to sell the same. Wherefore I conceive that to be the best and most useful Present; and at the same time most becoming me to give, and you to receive; if I can lay before you what sort of Studies and Employments you ought to pursue, and what things you ought to avoid and refrain; in order to your better governing your City and Dominions.

As for private Persons there are many things that Contribute to their Information and Instruction, and chiefly their not being able to indulge their Pleasures, but rather necessitated to Struggle every day for the Support of Life; besides there are proper Laws to regulate their behaviour; Moreover there is a Liberty and Freedom of Speech, which permits Friends to reprove Failings, and Enemys to inveigh against Crimes, to which we may add, that some of the former Poets have

K
hav
the
live
rea
imp
N
the
tage
shor
yet
upo
thei
Add
of t
'em
Gou
tiat
esta
vou
thei
We
abul
it d
Life
wer
Kin
In
mag

KINGLY GOVERNMENT. 169

have left Rules and Precepts for the Guidance and well ordering our lives. From all which, it is but reasonable to expect they should improve and become better.

Now as for Kings and Princes they have none of these Advantages; and tho' they of all others should be best advis'd and inform'd; yet after they have once enter'd upon the Government, they pass their Lives without the benefit of Admonition; for the Major part of their Subjects have not access to 'em, and they that have play the Courtiers, and seek only to ingratiate themselves with 'em, and establish themselves in their Favour. So that notwithstanding their mighty power and immense Wealth, they have (through their abuse of these Opportunities) made it disputable, whether a private Life with Probity, and Justice, were not preferable to that of King's.

Indeed, When we behold the Homage that is pay'd 'em, their Riches

and Power, we are apt to think 'em as happy as the Gods themselves, but then again, when we reflect on their Fears, and the Dangers they are lyable to; that some of them have been barbarously murder'd and that by those that it least became; while others have been necessitated to ill use their greatest Favorites and best Friends; and some again have experienc'd both these Fatalities. Then we determine the meanest Condition in the World, to be preferable to the Empire of all *Asia*, accompanied with such Calamities.

The Cause of this Irregularity and Confusion is, that they look upon the Government of a State, like the Priesthood, to be the Province of every Man, tho' at the same time it must be allow'd to be of all human Things, that of the greatest moment, and that requires the greatest Foresight.

Now, as to every particular Action and how the Administration of Government shall be best discharg'd;

charg'd; what is Good and useful preserv'd, and Misfortunes avoided, is the Business of those that are Constantly with you to advise. While I shall endeavour to lay before you what you ought chiefly to propose, and what ought constantly to employ your Thoughts, whether the Gift, when finish'd, will answer the purpose, is a difficult thing to discover from the Beginning? For there have been several of the Poets and Orators Works, that while they were yet in the Brain of the Authors rais'd mighty Expectations, but when finish'd and shew'd to others were far from receiving the Applause that was hop'd for. But it is at least a Noble Attempt to endeavour to find out, what has slip't others, and to prescribe and set Rules to Monarchs.

They that instruct private Persons are beneficial to them only, whereas he that exhorts Men in Power, and Rulers of the Multitude, to the practice of Vertue, is a Benefactor to both, as well to

172 ISOCRATES's *Discourse on*

those that are in Power, as to those that are under their Subjection; to those he procures a more firm and secure Government; to these a more mild and gentle Administration.

First, Then let us consider, what is the Duty of Kings; for if we have a right Notion of the principal and main point, and wherein the Force of the whole matter lies, keeping that in our View, we shall be the better able to speak to the respective Branches thereof. Now I take it for a thing granted by every Body, that it behoves 'em to procure ease to that Town or City that groans under Misfortunes and to preserve the Happyness of that, that is in Prosperity, and so of a small one make it a large one, for all the Dayly Emergencies ought to be improv'd to this main End. Now it is a plain case that those that are to effect these Things, and are to advise and deliberate about 'em, ought not to give themselves up to Laziness and an Idle Life, but on the

• con-

KINGLY GOVERNMENT. 173

contrary, they must take care to be more prudent and wiser than the Rest, for more certainly, *Such will their Kingdoms be, as they have taken care to make their Minds.* Wherefore no Athlet ought to take more pains to exercise his Body than they to improve their Parts, no publick Meeting proposing any prize comparable to that you strive every day to gain; Reflecting therefore on these Things you ought to make it your Business, *to excel the Rest in Vertue and Merit, as much as you do in Dignity and Honour.*

Do not think that Diligence, and Assiduity, are beneficial in other Things, and of little or no use towards the mending our Manners, and making us better Men; nor do not imagin the Case of Man to be so hard; that he that has found out the art and means to tame and improve the wildest Beasts, should not be able to assist himself in the least in the way of Vertue, but rather be perswaded that *from a Right-Information and due Care, our Souls*

174 ISOCRATES's *Discourse on*

Souls may receive great Benefit and Advantage. Resolve with your self therefore to *Converse* frequently with the most Eminent Men for Parts about you; and procure as many as you can from other places; neither must you be unacquainted with the best Poets, and ablest Philosophers, but lend an Ear to those, and become a Disciple to these, and so qualifie your self, that you may be a proper Judge of those of an inferior Rank and a Rival of the best; by such Practice, and Exercise, you'll soon become such a one, as we have represented he ought to be, who will rightly discharge the Duty of a King, in a decent and orderly administration of Government with respect to his City and Dominions. You'll spur your self on in this Career, if you come once to be thoroughly perswaded and convinc'd how grievous and absurd a Thing it is, *that the worst Men should Command the Best, and the silliest and weakest, Rule the wisest and most prudent.*

The

The deeper Impression this notion shall make in you, and the more you shall despise *the shameful Ignorance of others*, the greater will be your Endeavours to *Cultivate your own Mind*. They must lay this for a Foundation, that intend to quit themselves, as they ought, of their Duty. Moreover a King should be a Lover of Mankind in General, and particularly of those under his Jurisdiction; it being altogether impossible for any Body to behave himself as he should towards either Dogs, Horses, or Men, or with reference to any Thing whatever, if he does not *delight in those things, of which he has the Charge*.

Let the People in General be your Care, and make it your chief Business that they dilight in your Government, for it is a Truth confirm'd by Experience that those States and Republicks have been most lasting and flourishing, that have been *Tenderest of their People*.

Now you'll Govern to the Satisfaction and Content of those under
you,

176 ISOCRATES'S *Discourse on*

you, if you do not suffer the Rabble to be insolent, and do not neglect Righting those that are Injur'd; but take Care that the best Men are put into Dignities, and that the others are not wrong'd and oppress'd.

These are the first and chiefest fundamentals of a good Government, abolish those Laws and Institutions that have not been Judiciously appointed, and be your self the Founder of the best; if not, at least introduce the best you shall find amongst other Nations.

Contrive those Laws, that are altogether, Just, and Beneficial, and that carry in themselves their own approbation; and such as shall admit of the fewest Controversies, and be the soonest decided, which will be a mighty Advantage to your People: These being the Conditions requisite to all good Laws.

Let 'em find honest Exercises and Employments profitable and gainful; and Litigiousness and Strife detrimental and hurtful, that they may take care to avoid these, and
apply

apply themselves with alacrity to those. Let the Sentences you pass upon their Controversies, be without Favour or Affection, and never Contradict themselves, *But always determin the same Cases after the same Manner.* It being both decent and useful, that the decisions of Kings should be unalterable, with reference to Justice; as well as the Laws that have their due qualifications.

Govern your City with the same œconomy, as you would your own paternal House, that is to say, let your Equipage, Furniture, and outward Appearance be Magnificent and King-like; but in your Actions be wary, that you may at the same time live with splendor, and have still wherewith to supply the expense of so doing. Shew your Grandure and Magnificence in none of those Things that are Costly, and of short Duration, but in those aforesaid, and in a bountiful Liberality to your Friends; for what you so expend is not only permanent
to

178 ISOCRATES'S *Discourse on*

to your self, but will descend to your Posterites, which a lavish profusion would not do. As to what relates to the Gods, do as your Predecessors have shewn you, *But esteem this to be the best Sacrifice and chiefest Worship, if you make it your Business to become Vertuous and Good*, there being more Hopes that such shall be acceptable to the Gods, than those that place their Worship in the multitude of slaughter'd Victims.

Bestow the Chiefest Honours on your nearest Relations, but the truest on the most Benevolent and best affected towards you. Imagine the securest Guard of your Person to consist in the Vertue of your Friends, the Love and Good Will of your Subjects, and your own Prudence.

These are the readiest Means to acquire Power, and the most effectual to preserve it.

Observe the Management of private Persons, with reference to their Estates, and look upon the Spend-

KI
Sp
wha
and
as f
Wea
ject
fense
that
ment
Sh
grea
Crea
you
Oat
gers
live
Just
amo
rece
that
Este
mor
caus
and
noce
you
your
war

KINGLY GOVERNMENT. 179

Spend-thrifts as so many Impairs of what properly belongs to your self, and on the Thrifty and Industrious as so many improvers of your Wealth, for what ever the Subject possesses may be said in some sense *to belong to a Good Prince, that rightly administers the Government.*

Shew your self at all times so great a Lover of Truth, that more Credit may be readily given to your simple Word, than to others Oaths. Take care that those Strangers that come to inhabit your City live securely therein, and have Justice done them, and prefer those amongst 'em, that are willing to receive Presents from you, to them that offer 'em; for shewing an Esteem for those, you'll be the more valu'd by these. Remove all causes of Fear from your Citizens, *and avoid being Terrible to the Innocent, and Inoffensive.* For such as you make their Disposition towards your self, such will be your own towards them.

M

Do

180 ISOCRATES'S *Discourse on*

Do nothing in Anger, but you may put on a Passion when Occasion shall require it.

If you shew your Severity by letting nothing that is done escape your Knowledge, take care to shew your *Clemency* in mitigating the punishment of Offences.

Let your Princely Power appear, neither in your Moroseness and Difficulty to be pleas'd, nor in your excessive Chastisements, but in the Preheminence and Excellency of your parts, and let the publick be convinc'd, that you are a better Judge than they themselves, of what is fit to be done for their Safety and Welfare.

Be Warlike in your Military Skill, and readyness on all Occasions, but be so far a Lover of Peace, as to covet nothing but what is Just.

Let your Behaviour towards those States that are Inferiour to you in Strength, be such, as you would have theirs that are more Powerful, be towards you.

Do

KINGLY GOVERNMENT. 181

Do not contend about Trifles, but about such Things only, as will redound to your Advantage if you get the better.

Do not think meanly of them that are the better for their Losses, but of them that are Victorious to their Detriment.

Do not mistake for Magnanimous, those that undertake Things, above their Power and Ability to discharge, but think them such; that are Moderate in their Desires, and are able to execute what they undertake.

Do not Emulate those that apply themselves wholly to extend their Dominions; but those that make the best Use of what they have.

And think that you have then attain'd to the highest Pitch of Felicity, not were you to set your self at the head of the Universe, with Fears and Dangers, *but by being such as you ought to be, and doing those Things that the present Exigency of Affairs requires; moderate in*

182 ISOCRATES's *Discourse on*
your Desires, and wanting nothing.

Do not promiscuously admit for your Friends all those that would be such, but those only that are worthy your Genius; not those with whom you may pass the Time most pleasantly, but those by whose Assurance you may best administer the Government.

Make sufficient Tryal of those you chuse for your Conversation, since you may be sure the World will be apt to think you resemble those you keep Company with.

Appoint such Persons for the discharge of those Things you shall not execute your self, as you are satisfied will answer your Expectation, since you'll be sure to be accountable for their Actions.

Think them to be Faithful and Trusty, not that shall approve and praise every Thing you say or do, but those that shall remonstrate your Errors to you.

Give Liberty of Speech to the Prudent and Wise, that you may have the Benefit of their Examination

K
tion
you
self.
I
Fla
wit
tha
Con
I
Par
fici
one
I
Slar
men
H
self,
este
and
be a
Sov
ons,
your
C
and
you
pan

KINGLY GOVERNMENT. 183

tion and Enquiry, in those Matters you shall be doubtful of your self.

Distinguish the subtle and artful Flatterer, from him that serves you with Ingenuity and Good Nature, that the Bad may not be in a better Condition, than the Good.

Lend an Ear to both contending Parties and endeavour to get a sufficient Knowledge as well of the one, as of the other.

Inflict the same Punishment on Slanderers and scandalous Informers, as upon Delinquents.

Have no less Command over your self, than over your People, and esteem it the noblest Character and and best becoming a King, *not to be a Slave to Pleasure, but to have as Sovereign a Power over your Passions, and Appetits, as you have over your Subjects.*

Contract no Familiarity rashly, and without Reason, but accustom your self to delight in such Company by which you may at the same

M 3. time

184 ISOCRATES'S *Discourse on*
time benefit your self and appear
better to others.

Do not shew your self over eager
in the Prosecution of those things,
that the Wicked and Profligate can
make shift to perform, but value
your self on the score of Vertue in
which the Reprobate can have no
share.

Of Honours think those to be the
truest, not that are pay'd you in
Publick out of Fear, but those that
your Subjects pay you within them-
selves, when they admire your
Sense and Mind, more than they
do your Fortune.

Smother any Satisfaction you
may have on mean Accounts, and
shew your self to be attentive to,
and taken up only with things of
Moment.

Think it not the Business of others
to live orderly and well, and of
Princes to live confusedly and with-
out Rule, but let your Temperance
and Moderation be an Example to
the rest, since you know the whole
Town will Copy the Manners of
the

KINGLY GOVERNMENT. 185
the Prince. This will be the best
Token that you Govern as you
ought, if you perceive the People
not only to encrease their wealth,
but also to become more Sober and
Temperate since you had the charge
of 'em.

Chuse rather to leave your Chil-
dren a good Reputation, than
great Heaps of Treasure, for this
is perishable, while that is Immor-
tal. Riches are acquirable by Re-
putation and a Good Name, but
a Good Name is not to be purcha-
sed with Money, besides, this is
accidental to the Unworthy, while
that is the peculiar Property of the
Excellent and Deserving.

Be splendid in your Apparel,
and Ornaments of your Body, but
express a King-like Fortitude in
your other Actions, to the end,
that they that behold you, may
from your Appearance think you
worthy of the Crown, and those
that are constantly about you, be
of the same Opinion, from the
strength and vigour of your Soul.

Keep

Keep a perpetual Guard upon your Words and Actions that you may fall into as few and as small Errors as may be.

It is best to observe a Medium in all Things, but as it is a hard Matter to determin exactly wherein that consists; 'tis better to come somewhat short, than to overshoot the Mark, for Mediocrity is more easily discernible in Deficiencies, than in Superfluities.

Endeavour to be Courteous and Civil, and yet Grave, for as this becomes a Prince, that is proper in Conversation. But this is one of the hardest Lessons imaginable. You shall find, for the most part; that those that affect to be Grave, are Cold; and they that study to appear Courteous and Complaisant, fall into too servile an Humility. *Now we should reduce into Practice both these Departments, without being tainted with the Vicious part of either.*

Whatever you would be thoroughly acquainted with of those Things
a Prince

KINGLY GOVERNMENT. 187

a Prince ought to know, be sure to make it your own by Experience, as well as Speculation, Philosophy will guide you out the Way, and by reducing her Directions into Practice you'll become well vers'd in Affairs.

Consider well the Occurrences and Accidents of Life, as well with reference to private Persons, as to Princes, for if you take care to remember past Transactions, you'll be better able to advise concerning Things to come.

Think it a shameful Disgrace, that among private Persons, there should be found some, such Lovers of Praise as to be willing to die, for the empty sake only of a Funeral Encomium, and that Kings and Princes should neglect applying themselves to those laudable Studies and Exercises that would afford them Commendation and Applause during their Life. Live after such a manner, that the Statutes erected to you, may be rather so many Monuments of your Vertue;
than

188 ISOCRATES's *Discourse on*
than Representatives of your Person.

Do all that lies in your Power to secure to your self and People Tranquility and Ease, but if you are necessitated to hazard your Person, choose rather to die bravely, than to live shamefully.

In all your Actions, reflect still on your Regal Dignity, and be very careful of doing any Thing that may seem unworthy that Honour.

Be not so negligent of your Natural Condition as to suffer an utter Abolition in your Dissolution; but as you are compos'd of a mortal Body, and an immortal Soul, make it your Business to leave an everlasting Memory of the latter.

Accustom your self to Discourse of what is Vertuous and Good, that you may acquire a Habit of Thinking agreeably to what you speak.

What shall appear best to you upon a due Discussion and Examination, be sure to reduce the same into Practice.

Imitate

KINGLY GOVERNMENT. 189

Imitate the Actions of those whose Glory you covet.

Persevere in the Practice of those Things you think proper to recommend to your own Children.

Make use of the Counsel we here give you, or else endeavour to find out that that is better.

Do not reckon those to be wise Men that are nice canvassers of minute and trifling Matters, but those that can spake to the purpose; in affairs of the greatest Weight and Moment; nor those that promise Happiness to others, while they are straitned themselves in many Things, but those that are well versed in Business; and will read in Men and are not disturbed at the Revolutions and Changes of this Life, but know how to bear with Fortitude and Moderation, both Adversity and Prosperity.

Do not wonder that we here lay before you many Things that you know very well your self, for I am not ignorant of it; but I knew that as the number of private Persons

sions and Rulers was Great, some of them have utter'd some of these Things, others have utter'd some of 'em, some again have seen others reduce some of 'em into Practice, while they were studying some of them themselves. But in those Discourses that lay down Precepts and Rules for the several Stations and Professions of Men, we must not seek for Novelties, since there is nothing to be met with in the said Stations and Professions that is either a Paradox, or Incredible, or that has not occur'd to Thought.

We ought therefore to esteem him the most beneficent and useful that can assemble and bind together most of those Things that lie scattered up and down in the Thoughts of others, and express them neatly when he has done.

It is a plain Case also, that the Counsels of Poets and other Writers are at all Hands confess'd to be useful and good, and yet we do not listen to 'em willingly, but they share the same Fate as they do that admonish

KI
admo
every
cares
pleas
as a
Wic
that
T
and
stan
but
ctio
this
that
choo
Tin
othe
to f
Arg
wou
ces
whi
est
disp
the
a so
was
for

admonish and reprove us, whom every Body applauds, but no body cares to go near ; we being better pleas'd with the Company of such as are Partners with us in our Wickedness, than with that of those that endeavour to reclaim us.

The Works of *Hesiod*, *Theognis*, and *Phocylides*, are a sufficient Instance hereof, for no body denies but they have given the best Directions for the Guidance of Man in this Life, and yet at the same time that they acknowledge this, they choose rather to trifle away their Time in communicating to one another their own wild Notions, than to spend it in the perusal of their Arguments. Nay if any body would select the choicest Sentences of these excellent Poets, and on which they have bestow'd the greatest Pains, it would be all one ; their disposition would be the same, and they would be better pleas'd with a sorry Comedy, than with what was so elaborately and artfully perform'd.

N

But

192 ISOCRATES'S *Discourse on*

But what need have we to dwell upon Particulars, for if we do but reflect on the Nature of Men in general, we shall find most of 'em, *Neither to delight in that Food that is wholesomest, nor in those Applications that are most commendable, nor in the best Actions, or most profitable Studies, but altogether in those that are attended with Pteasures that are diametrically opposite to their Welfare; nay, those shall appear most Laborious and Industrious, that do nothing that they ought to do.*

Wherefore how is it possible for any body to please Men of so perverse a Nature, either by *Admonitions and Exhortations, by instructive Lessons, or useful Discourses?* who beside what has been already said, even envy the Prudent and Wise, and mistake for *Candid and Ingenuous, those that have no Sense, and who have such an Aversion for the Truth of Things, as to be ignorant even of their own Affairs, afflicted when they consider their own Circumstances, and pleased when they*
Di-

KINGLY GOVERNMENT. 193
*Discourse about the Concerns of
others.*

This set of Men are of so ill a Turn, that they will rather chuse to suffer in their Bodies, than to forecast or do any thing that is necessary for the Good of their Souls.

If a Man examines into their Method of Converse with one another, he shall find it chiefly to consist in *railing and being rail'd at.*

In their Retirements they rather spend their time in *vain and fruitless Wishes, than in wise and useful Consultations.* I do not say these Things in general of all Men, but of the Guilty only.

This is also an undoubted Truth, that they that propose to do, or write any thing to please the Multitude, must not seek after the most useful Discourses, but the most Fabulous; for such they are delighted with the Rehearsal of; whereas were they to be Spectators of the Fights and Combats themselves (the Ground-work of the Fable) they'd

be seiz'd then with Horror and Grief.

It is with Justice therefore that we admire *Homer's* Poem, and the first Inventors of Tragedy, for having duly consider'd the Nature of Man; they have judiciously made use of both Means, the one has fabulouſly related the Fights and Wars of the Demi-Gods or Heroes; while the others have represented the Fights and Actions, by which Means we are not only Auditors, but alſo Spectators thereof.

By theſe Examples 'tis as plain as Demonſtration it ſelf, that they that Deſire to influence their Hearers, muſt refrain admoniſhing and counſelling; and muſt write and ſpeak thoſe Things that he ſees the Crowd delight in.

When I ſpeak after this Manner; it is becauſe I conſider that you are not one of the Crowd, but the King and Ruler of a numerous People, and therefore ought not to have the ſame Sentiments with the reſt, nor
to

KINGLY GOVERNMENT. 193

to judge of the Weight and Moment of Affairs, nor of the Sense and Capacity of Men by the Pleasures that either afford; but to make Tryal of 'em in beneficial and useful Transactions; since they that treat of Philosophy vary in their Opinion concerning the Exercises of the Soul, some of 'em pretending by logical Disputations, others by politick Lessons, and some again by other Methods to improve their Followers in Wisdom and Prudence, but in this they all agree, that he that is rightly educated and informed, must from each of these gather wherewith to qualify himself for Counsel.

Now leaving the doubtful and controverted Points, we should apply our selves to that that is confest at all Hands, that we may thereby be enabled to make the better Judgment concerning the other; and they that pretend to advise ought chiefly to have a regard to the present Exigency of Affairs, for we
ought

196 ISOCRATES'S *Discourse on*

ought to discard those that can only speak in General concerning Business, being wholly ignorant of the absolutely Requisites in Particulars.

It is a clear Case that he that is altogether useless to himself, shall never be able to make another prudent.

Distinguish and make much of the Men of Parts, that can see a great deal farther than the rest :· Knowing *that an able and good Counsellor is the most useful and kingly Possession a Sovereign can be master of.*

Conclude them to be most likely to aggrandize and enlarge your Dominions, who are most capable of improving your Mind.

As for my own part, I have laid before you, what I know ; and thereby Respect and Honour you after the best manner I am able.

And you ought to desire (as I told you in the beginning of this Discourse) not to be presented with those customary Gifts ; and which you buy really dearer of the Giver,

KINGLY GOVERNMENT. 197

Giver, than of him, that fells'em;
but with such as will bear using;
and tho' they were not to have one
single Day's Intermission, will not
be the worse for wearing, but ra-
ther be Improv'd and Meliorated
thereby.

F I N I S.



